The Book of Aquarius

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1. The Book of Aquarius

The purpose of this book is to release one particular secret, which has been kept hidden for the last 12,000 years. The Philosophers' Stone, Elixir of Life, Fountain of Youth, Ambrosia, Soma, Amrita, Nectar of Immortality. These are different names for the same thing.

Throughout history this secret has been used by a very few to extend their lives hundreds of years in perfect health, with access to unlimited wealth, among many other miraculous properties. Some kept the secret because they understood that the time was not right for the secret to be free for all people, but most kept the secret out of their own jealousy, ignorance, egotism and corruption.

The Stone's history and the history of the human race up until this day is a strange story full of secret societies, hooded cloaks, and mystical symbols. Such theatrics are childish and shallow. It's pointless to look for the light in the shadows.

The Philosophers' Stone operates and is made by entirely natural and scientific means. Truth is always simple, beautiful and easy to understand.

The Philosophers' Stone is real; you can make it at home. The Stone makes old people young, heals all forms of sickness and disease, extends your life, turns any metal into gold, and more, as you will learn. This isn't a myth or a metaphor, it's a fact.

Don't judge this book before you've read it. This is not one of those airy fairy books written in all kinds of mystical language, filling pages with words that makes sentences but not sense. This book will make more sense than anything you've ever read before.

The age of secrets is over. I'm writing this book in common English. There's no need for mystical language or metaphor. This book contains no hidden meaning or codes; everything is stated plainly and directly, in the shortest and simplest of words necessary to convey the meaning.

Chapter 1 is the Introduction.
Chapter 2 is the Foreword.
Chapters 3 - 18 cover the theory of alchemy.
Chapters 19 - 30 cover the practical instructions for making the Stone.
Chapters 31 - 33 cover further information on the Stone.
Chapters 34 - 49 cover the history of the Stone.
Chapters 50 - 51 cover some more philosophical topics.
Chapter 52 is the alchemists' prophecy.
Chapter 53 is the Afterword.
Chapter 54 is a request for your help in the distribution of this book.
Chapter 55 is a list of answers to questions asked since initial release.
Chapter 56 is the Bibliography.

Truth is stranger than fiction, but it is because Fiction is obliged to stick to possibilities; Truth isn't.

by *Samuel Clemens* (aka *Mark Twain*)

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2. Foreword

I am a friend of Socrates and Plato, but still more so of Truth.

A Dialogue, by *Alexander von Suchten*, 16th - 17th Cen. (?)

Give this book to everyone you know. If you have a web site, upload it there. If you have a mailing list, mail it to everyone. If you work in the media, report on or publish this book. Translate it into different languages. Do everything you can to get this book to as many people as possible. You can distribute this book in any way. I am not reserving any copyright. This book is public domain and royalty-free. I advise you to print this book, as computers may not be so reliable in the future.

Do you know any secrets? Now is the time to release them. Forget any promises you made or vows you took. This is all corruption. If someone makes you promise to jump off a cliff it doesn't mean you have to. There is no such thing as "government", "society", "company", "organization", these are just vague concepts, they are not real, they don't have feelings. People are real. Your loyalty is to people and to Nature.

Please do not try to find out who I (the author) am. Please do not help anyone else find out who I am. I'm giving this book out freely, at great risk to myself, so please appreciate that and don't put me in danger. If you think you know who I am, don't try to contact me about it or ever mention it. Don't talk about me with other people over telephone or email.

This book is full of quotes. You can look up the full text of the source of these quotes by searching for any sentence from the quote on Google. Search for it in speech marks.

All of the quotes are from sources which are accessible to read for free online. The sources of all the alchemical books I have quoted from are these sites: sacred-texts.com, forgottenbooks.org, rexresearch.com, alchemywebsite.com. The latter three sites include alchemical imagery on their sites or in their books, but unfortunately none of them realized the true significance of alchemy. However, all these sites and ramsdigital.com (which is not free) have done a great service to the world by publishing alchemical literature on the Internet.

The key for the below SHA-1 hash is a poem I wrote, written in a language which is not necessarily English. Below is the hash value returned when the SHA-1 algorithm is performed on the poem. If I wish to communicate anymore information I will include the poem which will prove that the new information came from me. Also, if anyone else tries to write and pretend to be me, they will not have the key, so don't believe them. If anyone presents a poem as the key, be sure to check it returns the below value with the SHA-1 algorithm.

80f0ff3fe5d1d64fa1ed32796b92aff404914edc

One week after initial release, forgottenbooks.org offered free hosting for this book. A forum has been set up so if you wish to ask any questions to me (the author) you can now do so. This book will be regularly

updated with the answers to any good questions posed. To access the forum and download the latest version of this book, please visit:

http://bookofaquarius.forgottenbooks.org

3. What is Alchemy?

Nature enjoys its Nature, Nature contains Nature, improves Nature, reduces Nature, Nature is superior to Nature.

A Magnificent and Select Tract on Philosophical Water, by *Anonymous*, 13th - 17th Cen. (?)

Alchemy is the art of imitating and accelerating Nature. It is a natural art and science. In alchemy we do not really make anything, all we do is provide a condition for Nature to do what Nature does. So the Philosophers' Stone is not really made by the alchemist, it is made by Nature. The alchemist only provides the conditions so that Nature can operate effectively and without being disturbed.

Many Sages, Scholars, and learned men have in all ages, and (according to Hermes) even so early as the days before the Flood, written much concerning the preparation of the Philosopher's Stone; and if their books could be understood without a knowledge of the living processes of Nature, one might almost say that they are calculated to supersede the study of the real world around us. But though they never departed from the simple ways of Nature, they have something to teach us, which we, in these more sophisticated times, still need to learn, because we have applied ourselves to what are regarded as the more advanced branches of knowledge, and despise the study of so "simple" a thing as natural Generation. Hence we pay more heed to impossible things than to those objects which are broadly exhibited before our very eyes; we excel more in subtle speculations than in a sober study of Nature, and of the meaning of the Sages. It is one of the most remarkable features of human nature that we neglect those things which seem familiar, and are eager for new and strange information. The workman who has attained the highest degree of excellence in his Art, neglects it, and applies himself to something else, or else abuses his knowledge. Our longing for an increase of knowledge urges us ever onward towards some final goal, in which we imagine that we shall find full rest and satisfaction

[...] *Nature, then, is one, true, simple, self-contained, created by God and informed with a certain universal spirit. Its end and origin are God. Its unity is also found in God, because God made all things. Nature is the one source of all things: nor is anything in the world outside Nature, or contrary to Nature.*

[...] *if Art would produce any solid and permanent effect, it must follow in the footsteps of Nature, and be guided by her methods. It must trust itself to the guidance of Nature as far as Nature will lead, and go beyond her by still adhering to her rules.*

[...] *Now in our Art you should closely imitate these natural processes. There should be the Central Heat, the change of the water into air, the driving upward of the air, its diffusion through the pores of the earth, its reappearance as condensed but volatilized water.*

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

Nature, says Florus, is one, and if any man strays away from her guidance, he mars his labour.

[...] *In changing the base metals into gold and silver by the projection of the Stone, it follows (by an accelerated process) the method of nature, and therefore is natural.*

[...] *The fact is that, in producing gold, the Art of Alchemy does not pretend to imitate in the whole work of Nature. It does not create metals, or even develop them out of the metallic first substance; it only takes up the unfinished handiwork of Nature (i.e., the imperfect metals), and completes it (transmutes metals into gold).*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

An alchemist then only makes the Stone in the same way that you make a tree by planting the seed and leaving it for a few years. Once the seed is set, if the conditions are right then it just grows by itself, in accordance with Nature.

For as Men, Corn and Herbs are, every one of them, generated and born out of their own Specific Seed, so or in the same manner is the true Medicine of the Ancients (than which there cannot be a better) generated and prepared out of the most perfect bodies and essence

[...] *Everything generated or begotten is generated and born of his own specific seed (1) and in his proper (2) matrix.*

The Chemists Key, by *Henry Nollius*, 1617 AD

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there is no true generation, but of things agreeing in nature. So that things be not made but according to their natures. The elder or oak trees will not bring forth pears; nor can you gather grapes of thorns, or figs of thistles, things bring not forth, but only their like, or what agrees with the in nature, each tree its own fruit.

[...] *Thus the wise man does that by art in a short time, which nature cannot perform in less than the revolution of a thousand years. Yet notwithstanding, it is not we that make the metal, but nature herself that does it. --- Nor do or can we change one thing into another; but it is nature that changes them. We are no more than mere servants in the work.*

The Root of the World, by *Roger Bacon*, 13th Cen.

If you are wondering how this leads to the Philosophers' Stone, I will explain it more clearly. The Philosophers' Stone is a natural occurrence of Nature, in fact it is the aim of Nature. Therefore if you can find a substance which is very pure and infused with life-energy, then put it under protected conditions which are advantageous for its natural development, you will allow Nature to take its course in an accelerated manner. When this is complete, Nature will have made for you the Philosophers' Stone. It's very simple and entirely natural, which is the biggest part of the secret.

I will explain again in another way: the Philosophers' Stone is the name of the thing that you get when Nature has finished doing what it does all day long. The Earth and the entire universe are going through this process. If, however, you find a substance already quite well matured by Nature, clean it up, then put it into a closed system, or microcosm, Nature will finish this thing long before it finishes everything else. So you get the result of Nature earlier and can enjoy all its wonderful properties while the rest of the world is still in shit.

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the chemical development of our substance is internal, and caused by the operation of Nature

[...] *Our wise Teacher Plato says: "Every husbandman who sows good seed, first chooses a fertile field, ploughs and manures it well, and weeds it of all tares; he also takes care that his own grain is free from every foreign admixture. When he has committed the seed to the ground, he needs moisture, or rain, to decompose the grain, and to raise it to new life. He also requires fire, that is, the warmth of the Sun, to bring it to maturity." The needs of our Art are of an analogous nature. First, you must prepare your seed, i.e., cleanse your Matter from all impurity, by a method which you will find set forth at length in the Dicta of the Sages which I subjoin to this Treatise. Then you must have good soil in which to sow your Mercury and Sun; this earth must first be weeded of all foreign elements if it is to yield a good crop.*

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

For of this composition, combining as it does the virtues of all things, there may truly be said that in one drop the whole world is present.

Man, the Best and Most Perfect of God's Creatures, by *Benedictus Figulus*, 1607 AD

Besides the science of the stone is so sublime and magnificent, that therein almost all Nature and the whole universe of beings is beheld, as in a certain clear looking glass. For it is like a lesser world [...] God wrought out his compacted being of the world by certain harmony and musical proportion alleyed to one another, that which are in the superior world are in the inferior also, but in a terrestrial manner: that which likeness are in the inferiors, may also be seen in the superious, in a celestial manner indeed, and according to the cause. [...] *Some Philosophers have compared the work of the stone to the creation of the world. Likewise to the generation of man, and to his naturalness.*

Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.

The inspired Apostle, St Peter, tells us that the Earth and its work shall consume therein, and a new world shall be born, beautiful and good, as is described in the Apocalypse.

An Anonymous Treatise Concerning the Philosopher's Stone, by *Anonymous*, 12th - 17th Cen. (?)

The ancient writers call our Stone a microcosm; and there can be no doubt that its composition greatly resembles that of the world in which we live

The Chemical Treatise, Or, The Ordinal of Alchemy, by *Thomas Norton*, 1477 AD

To understand aright, how out of this our Chaos we are to form our Philosophical Microcosm, we must first of necessity rightly comprehend the great Mystery and Proceeding in the Creation of the Macrocosm: it being extremely necessary to imitate and use the very same Method in the Creation of our little one, that the Creator of all things has used in the Formation of the great One.

Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD

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this water cannot be prepared using strange methods in the world, but rather, it can only be prepared using natural means; together with Nature and from nature. These words are bright and clear to those who understand

A Magnificent and Select Tract on Philosophical Water, by *Anonymous*, 13th - 17th Cen. (?)

Alchemy is therefore the art of the microcosm and the acceleration of Nature through the microcosm.

There is only one method for the entire work. We only do one thing, and that is to allow Nature to take its course. Admittedly however, we do first clean up our substance and remove what is not needed.

For the knowledge of this art consisteth not in the multiplicity, or great number of things, but in unity; our stone is but one, the matter is one, and the vessel is one. The government is one, and the disposition is one. The whole art and work thereof is one, and begins in one manner, and in one manner it is finished.

The Root of the World, by *Roger Bacon*, 13th Cen.

It is prepared from one substance, with which the art of chemistry is conversant, to which nothing is added, from which nothing is taken away, except that its superfluities are removed.

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4. How Does It Work?

The Philosophers' Stone is energy, concentrated and purified to a massively high degree. This is the same energy that you are taking in when you breathe, and when you eat and drink. It is the energy that powers all forms of life, and so I will call it life-energy (since I have to call it something and "life-energy" is self-explanatory.)

I think most of us already have a feeling that there is some kind of *life-energy* we obtain from our food, drink and air. We all know that eating fruit is better than taking vitamins; we know that there is something in the juice of the fruit. We know that raw vegetables are better than cooked vegetables. We know that cooking food destroys the "goodness" in it. We eat other life forms, and we know that the more alive or fresh our food is the better it is for us. There is also much to be said for breathing deeply and rhythmically and not just for the oxygen, else we would get the same effect by breathing air with more oxygen, but that's not necessarily the case.

Although the proper method of breathing and directing the movements of the Ch'i (ethereal essence) of the body, and the eating of vegetable medicine, may extend people's life, yet they will not keep people from death. But the eating of the Shën Tan (Divine Medicine) confers immortality on the eater, enabling him to last as long as heaven and earth and ride on clouds and dragons up and down the T'ai Ch'ing (Great Clearness).

On The Gold Medicine and On The Yellow and The White, by *Ko Hung*, 4th Cen. (Chinese)

This *life-energy* is physical in the sense that it can be captured and made use of. You could say that this *life-energy* is the smallest particle, of which all other particles are made. Or you could say that everything is made of energy, and this is that energy in a raw and undetermined form (not yet formed into an element), which is probably closer to the truth.

Things in the universe are all produced from the single ch'i (ethereal essence) which embodies both the will of the clear sky and the will of the clouded earth.

[...] *When bamboo ware is broken, bamboo is needed for repairing. When a man's energy wears out, lead is required for re-strengthening. Think the matter over. (The medicine) may be found directly in front of your eyes. The trouble is that the common people cannot perceive it.*

Shih Hsing-lin, Disciple of Chang Po-tuan, And Hsieh Tao-kuang, Disciple of Shih Hsling-lin, 11th - 13th Cen. (?) (Chinese)

Man is made of earth, and lives through air; for air contains the hidden food of life, of which the invisible spirit, when congealed, is better than the whole world.

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

The stone which the philosophers do seek is an invisible and impalpable spirit; [...] *The stone also is in everything, that is, Nature is in everything. And because Nature has in itself all names, and Nature is all the world, therefore the stone has many names and is said to be in everything: although one is nearer than another*

Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.

Everything conferring the virtue of stability and permanence necessarily possesses this virtue itself.

A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD

Thus the power of growth that I speak of is imparted not by the earth, but by the life-giving spirit that is in it. If the earth were deserted by this spirit, it would be dead, and no longer able to afford nourishment to anything. [...] *Know then, gentle Reader, that life is the only true spirit*

The Twelve Keys, by *Basilius Valentinus*, 15th Cen.

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5. The Powers of the Stone

I will here explain a few of the many possible uses of the Philosophers' Stone. The possibilities for its use are vast and beyond the imagination of a regular person. However, I will outline the traditional uses.

There are two forms of the Philosophers' Stone: the White Stone, and the Red Stone. The White Stone transmutes any metal into silver. The Red Stone is the more powerful and more well-known, and transmutes any metal into gold.

Furthermore, know that the making of gold and silver were considered the least desirable effects of the Stone. The effects on body and mind have always considered to be worth so much more than the money. It is because the Stone makes gold and silver that these were used as currency throughout history, not that the Stone makes gold and silver because they have value.

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let not him who desires this knowledge for the purpose of procuring wealth and pleasure think that he will ever attain to it. [...] *Those, therefore, that desire this Art as a means of procuring temporal honour, pleasure, and wealth, are the most foolish of men; and they can never obtain that which they seek at so great an expense of money, time, and trouble, and which fills their hearts, their minds, and all their thoughts. For this reason the Sages have expressed a profound contempt for worldly wealth (not as though it were in itself a bad thing, seeing that it is highly commended in Holy Scripture as an excellent gift of God, but because of its vile abuse). They despised it because it seemed to hinder men from following the good and the true, and to introduce a mischievous confusion into their conceptions of right and wrong.*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

But now concerning (and chiefly in this our age) the ungodly and accursed Gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies, and cozen and abuse the credit, which is given them: yea now adays men of discretion do hold the transmutation of Mettals to be the highest point, and fastigium in Philosophy, this is all their intent, and desire, and that God would be most esteemed by them, and honored, which could make great store of Gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the alknowing God, and searcher of all hearts: we therefore do by these presents publickly testifie, That the true Philosophers are far of another minde, esteeming little the making of Gold, which is but a parergon; for besides that they have a thousand better things.

Fama Fraternitatis, by *The Rosicrucians*, 1614 AD

If you do not yet understand how and why the Stone works, what the active principle is, then this will all sound unbelievable. But once you understand that the Stone is simply a concentrated and highly developed form of energy, which is the true nourishment of all things that grow (animals, plants, minerals, etc.), then you will not only understand how the Stone can perform such a wide range of miracles, but also be able to think up further uses.

I will begin with a long quote, which sums up the traditional uses quite well. Then I will continue with a detailed list of uses frequently mentioned in the alchemical literature. I will end with another quote revealing wider and less mentioned uses.

In its first state, it appears as an impure earthly body, full of imperfections. It then has an earthly nature, healing all sickness and wounds in the bowels of man, producing good and consuming proud flesh, expelling all stench, and healing generally, inwardly and outwardly. In its second nature, it appears as a watery body, somewhat more beautiful than before, because (although still having its corruptions) its Virtue is greater. It is much nearer the truth, and more effective in works. In this form it cures cold and hot fevers and is a specific against poisons, which it drives from heart and lungs, healing the same when injured or wounded, purifying the blood, and, taken three times a day, is of great comfort in all diseases. But in its third nature it appears as an aerial body, of an oily nature, almost freed from all imperfections, in which form it does many wondrous works, producing beauty and strength of body, and (a small quantity being taken in the food) preventing melancholy and heating of the gall, increasing the quantity of the blood and seed, so that frequent bleeding becomes necessary. It expands the blood vessels, cures withered limbs, restores strength to the sight, in growing persons removes what is superfluous and makes good defects in the limbs. In its fourth nature it appears in a fiery form (not quite freed from all imperfections, still somewhat watery and not dried enough), wherein it has many virtues, making the old young and reviving those at the point of death. For if to such an one there be given, in wine, a barleycorn's weight of this fire, so that it reach the stomach, it goes to his heart, renewing him at once, driving away all previous moisture and poison, and restoring the natural heat of the liver. Given in small doses to old people, it removes the diseases of age, giving the old young hearts and bodies. Hence it is called the Elixir of Life. In its fifth and last nature, it appears in a glorified and illuminated form, without defects, shining like gold and silver, wherein it possesses all previous powers and virtues in a higher and more wondrous degree. Here its natural works are taken for miracles. When applied to the roots of dead trees they revive, bringing forth leaves and fruit. A lamp, the oil of which is mingled with this spirit, continues to burn for ever without diminution. It converts crystals into the most precious stones of all colours, equal to those from the mines, and does many other incredible wonders which may not be revealed to the unworthy. For it heals all dead and living bodies without other medicine.

The Book of the Revelation of Hermes, by *Theophrastus Paracelsus*, 16th Cen.

Use 1. A universal medicine for the body.

The Red Stone is much more powerful than the White Stone. A single dose can have a large effect, depending on the strength of the Stone and whether it be White or Red. However, for a lasting effect the Stone should be ingested (eaten) daily, else your body and mind will begin deteriorating again.

If ingested it will cure all disease, and in higher concentrations will make an old person healthy and fitter than they were even in their youth.

If taken suddenly in high concentration, the body will purge itself of everything unnecessary, which may result in going through a shocking transformation over a couple of weeks, with one's skin peeling off, hair and teeth falling out, then growing back in prime condition.

Taken regularly in high concentration, it will be unnecessary to eat, drink or even breathe. Although these may be done anyway. The body will never grow old.

You will heal from wounds extremely quickly, and be unaffected by heat and cold.

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prepared as medicine and sweet food, when taken into the mouth it may immediately penetrate the human frame, greatly holding to itself every fleshly thing, increasing, restoring, and nourishing the incorrupt virtue and spirit of life, digesting the crude and undigested, removing the superfluous, making natural water abound, and augmenting, comforting, and inflaming natural heat or fire.

The above will be the duty of the true physician and sane philosopher. For thus will he be able to preserve our body from corruption, to retard old age, retain florid youth in full vigour, and, if possible, to perpetuate it, at least to preserve it from death and destruction.

Man, the Best and Most Perfect of God's Creatures, by *Benedictus Figulus*, 1607 AD

For a month every day let there be taken of this blessed powder, the quantity of a grain of mustard seed, in white wine or in any other liquor, early in the morning. It is sudorific or causing sweat, if anything be, to be sent forth by the pores. It is laxative, if anything be, to be evacuated by stool. It is diuretic, if anything be, to be driven forth by the passage of urine. But it is never vomative, as that is altogether contrary to nature. [...] *it not only rectifieth Man's body but also reneweth the whole man, by the use thereof continued for a few weeks*

The Crowning of Nature, by *Anonymous*, 16th - 17th Cen. (?)

[Our Stone is] *the Golden Tree, of whose fruit whosoever eats shall not hunger again;*

An Excellent Introduction to the Art of Alchemy, by *Peter Bonus (?)*, 14th Cen. (?)

Use 2. A universal medicine for the mind.

The Stone will bring one to their very best and sharpest state of mind. You will be able to learn even faster than as a child, and very easily pick up new languages and learn skills naturally, without making much effort.

Arguably the best quality of all is that the Stone will release one from sadness, depression and suffering. Therefore also making one kind and caring towards others.

Our Art frees not only the body, but also the soul from the snares of servitude and bondage; it ennobles the rich, and comfort and relieves the poor. Indeed, it may be said to supply every human want, and to provide a remedy for every form of suffering.

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

He that has once found this Art, can have nothing else in all the world to wish for, than that he may be allowed to serve his God in peace and safety. He will not care for pomp or dazzling outward show. But if he lived a thousand years, and daily entertained a million people, he could never come to want

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

Use 3. A universal medicine for the spirit.

The Stone is a fast-track to spiritual enlightenment, and considered by the ancient Indians, Tibetans and Chinese to be the only method to achieve enlightenment without meditation. It is considered by the ancient Chinese Taoists to be the preferred method.

With accelerated spiritual growth, and unlimited *life-energy* and ch'i, the possibilities eventually become limitless and one will be capable of anything.

Tan is the supremely priceless valuable medicine of the material body. Successful compounding leads to endless changes; it makes it possible for one to ascend to meet the chén tsung (true men) and further to solve the (problem) of wu shéng (non-living) by its skillful use.

[...] *Even if you are able to appredhend the true nature of Buddhism (i.e., to become of a Buddha), you will not be able to avoid giving up your body here and aquiring another body there. What can be better than compounding the great tan* [medicine] *at the same time? Then you can overcome wu to (no leak) to become a chen jen (true man, hsien).*

[...] *The doors of hsüan and p'in are seldom know by the people. They are really not the nose and the mouth, as some persons think. Even if you practice breathing for years, how can you make the golden wu (crow) capture the t'u (rabbit)?*

Wu Chen P'ien, Essay on the Understanding of Truth, by *Chang Po-tuan*, 1078 AD (Chinese)

[...] *Whoever eats any of the medicines may rise on high or stay in this world according to his desire.*

On The Gold Medicine and On The Yellow and The White, by *Ko Hung*, 4th Cen. (Chinese)

Use 4. A universal medicine for plants.

The Stone will cause plants to grow extremely quickly and healthily and in any condition.

Use 5. A universal medicine for metals.

The Stone allows any metal to be transmuted into silver (with the White Stone) or gold (with the Red Stone). It is also possible to transmute gold back into the lesser metals.

This matter after having received perfect whiteness, perfect redness and fixation, tinges all imperfect metals into the best Silver and Gold.

The Chemists Key, by *Henry Nollius*, 1617 AD

The purer the metals are, and the greater their affinity to our substance, the more easily are they received by the Tincture, and the more perfect and rapid is the process of regeneration. For the transformation consists in all that is impure and unsuitable being purged off, and rejected like dross. In the same manner flawed stones can be transmuted into precious diamonds, and common crystal can be so tinged as to become equal to the most precious stones. Moreover, many other things may be done with the Tincture which must not be revealed to the wicked world. These virtues of the Stone, and others of a like kind, are looked upon as the least important by the Sages, and by all Christians on whom God has bestowed this most precious gift. Such men think them vile indeed when compared with the knowledge of God and of His works which is afforded by the Stone.

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

He [Raymond] *was also the first to discover the method of evolving precious stones out of the metallic principles; nay, he was able, not only to change lead into gold, but he transmuted gold into lead, and thus turned back the course of Nature.*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

Every Mercury of Metals and Minerals may, by successive stages, be raised, through the qualities of all other Mercuries, to the excellence of the Solar Body, and thence also be reduced to the degree and virtue of any metallic body one may choose.

A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD

Use 6. A universal medicine for minerals.

The Stone can be used to grow and develop precious stones and diamonds.

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our Stone matures all immature precious stones, and brings them to their highest perfection.

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

Use 7. Malleable glass.

The Stone can be used to make glass malleable, that is, so you can beat it into shape without it shattering.

Our substance is a body containing spirit which makes glass malleable, and turns crystals into carbuncles.

A Very Brief Tract Concerning the Philosophical Stone, by *An Unknown German Sage*, 15th - 17th Cen. (?)

Use 8. Unlimited energy.

Traditionally, lamps can be made with the Stone which burn forever, or at least for thousands of years. Therefore it can also be used to generate an almost unlimited amount of electricity and be used as a power source. I will cover everburning lamps in more detail in a later chapter.

The Stone certainly has some interesting properties, which could make sci-fi technologies possible.

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everlasting fire, of which many Alchemists boast, the fire used aforetime by the Jews for their burnt offerings, which burnt continually without becoming extinguished, which also was hidden by the Prophet Jeremiah before the first destruction of Jerusalem, and afterwards was discovered by Ezra.

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

Use 9. Creation of life.

The Stone can be used to grow humans/animals outside of the womb, or create clones. It is possible to make them giants or dwarf them. It is also possible to create hybrids or new species out of different animals, or even animals and humans. This will be covered in more detail in a later chapter.

Wherein we find many strange effects: as continuing life in them, though divers parts, which you account vital, be perished and taken forth; resuscitating of some that seem dead in appearance, and the like. We try also all poisons, and other medicines upon them, as well of chirurgery as physic. By art likewise we make them greater or smaller than their kind is, and contrariwise dwarf them and stay their growth; we make them more fruitful and bearing than their kind is, and contrariwise barren and not generative. Also we make them differ in color, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is.

The New Atlantis, by *Francis Bacon*, 1627 AD

Finally, we have a further list of usages of the Philosophers' Stone from Francis Bacon's *Magnalia Naturae, Praecipue Quoad Usus Humanos* (translation: "*The Glorious Works of Nature, Especially in Regards to Human Usages*") appended to Bacon's *The New Atlantis*.

The prolongation of life.
The restitution of youth in some degree.
The retardation of age.
The curing of diseases counted incurable.
The mitigation of pain.
More easy and less loathsome purgings.
The increasing of strength and activity.
The increasing of ability to suffer torture or pain.
The altering of complexions, and fatness and leanness.
The altering of statures.
The altering of features.
The increasing and exalting of the intellectual parts.
Versions of bodies into other bodies.
Making of new species.
Transplanting of one species into another.
Instruments of destruction, as of war and poison.
Exhilaration of the spirits, and putting them in good disposition.
Force of the imagination, either upon another body, or upon the body itself.
Acceleration of time in maturations.
Acceleration of time in clarifications.
Acceleration of putrefaction.
Acceleration of decoction.
Acceleration of germination.

Making rich composts for the earth.
Impressions of the air, and raising of tempests.
Great alteration; as in induration, emollition, &c.
Turning crude and watery substances into oily and unctuous substances.
Drawing of new foods out of substances not now in use.
Making new threads for apparel; and new stuffs; such as paper, glass, &c.
Natural divinations.
Deceptions of the senses.
Greater pleasures of the senses.
Artificial minerals and cements.

Magnalia Naturae, Praecipue Quoad Usus Humanos, by *Francis Bacon*, 1627 AD

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6. Disbelief

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doubt is the first stage of knowledge

A Subtle Allegory Concerning the Secrets of Alchemy, by *Michael Maier*, 1617 AD (?)

The Art of Alchemy has been a secret since the beginning of our recorded history, and so there have always been many people who simply don't believe in it. This is of course made worse by the obscure way in which the alchemical books are written and the fact that the alchemists have wanted to remain hidden, and so never openly revealed themselves or their works to the world. This book is the first exception in probably 12,000 years.

Disbelief stems from not understanding (ignorance). Anything which is not true cannot be understood, that is, it does not make sense. All true things must make sense. All true things must be in accordance with what we know about Nature and the universe, that is to say that they are natural. Nothing true can be unnatural, because Nature is everything, and so nothing is outside of Nature. Things that cannot be understood do not exist, they are lies, and therefore against Nature. All things that exist are in accordance with Nature, so all things that are true are in accordance with Nature.

The Art of alchemy is only the imitation and acceleration of Nature, so it is not possible to say that alchemy is untrue under this definition. This would be the same as saying that Nature is untrue. So the definition of alchemy is self-supporting as it only claims something based on what we already know to be true. Alchemy is the imitation and acceleration of Nature, we know that Nature is true, so alchemy must also be true. The only argument here is if you don't believe that alchemy is an imitation and acceleration of Nature, but now you have this book, so you cannot complain that no one explained this to you.

Any truth must be in accordance with Nature, understandable, logical, and it must make sense. If you believe something that does not fit this category, then your belief is only ignorance. All true things are understandable.

You may still object to the concept that Nature (i.e. alchemy) can produce a Stone capable of the powers described in the previous chapter. The explanation of why this is the case is so simple that it is difficult to explain, as it is obvious, and who can explain something to someone who fails to see what is directly in front of their eyes on a daily basis? It is Nature that is the force which operates on this universe; it created us, we are here, we are alive. Nature already created all the gold in the world. How can one accept the ability of Nature to create life and then dismiss the ability to prolong it? How can one accept the ability of Nature to make gold and then dismiss this in the same sentence? We know that Nature creates life, we know that Nature creates gold. Alchemy is the imitation and acceleration of Nature, so these things can be achieved with the Art of alchemy.

To summarize: if Nature can give life, we can give life; if Nature can make gold, we can make gold. Nature does it everyday, so who are you to say it is impossible when it is before your very eyes?

There are people who can read this book and not understand it, but the reason for this is not that what is

written here is too complicated for these people, but that it is too simple for these people. The disbelievers are so inflated with their own egotistic vanity that they are unable to see truth even when it walks right up to them and slaps them across the face. These are the same people who walk around claiming to understand quantum theory, string theory, etc. even when the inventors of those theories claimed not to fully understand it themselves (they are models - not truths.)

The only argument against alchemy is therefore ignorance. But whatever you believe, it doesn't change the truth.

Both among ancients and moderns the question whether Alchemy be a real Art or a mere imposture has exercised many heads and pens;

[...] *In the case of a science which is familiarly known to a great body of learned men, the mere fact that they all believe in it supersedes the necessity of proof. But this rule does not apply to the Art of Alchemy, whose pretensions, therefore, need to be carefully and jealously sifted. The arguments which make against the justice of those claims must be fairly stated, and it will be for the professors of the Art to turn back the edge of all adverse reasoning.*

Every ordinary art (as we learn in the second book of the Physics) is either dispositive of substance, or productive of form, or it teaches the use of something. Our Art, however, does not belong to any one of these categories; it may be described indeed as both dispositive and productive, but it does not teach the use of anything. It truly instructs us how to know the one substance exclusively designed by Nature for a certain purpose and it also acquaints us with the natural method of treating and manipulating this substance, a knowledge which may be either practically or speculatively present in the mind of the master. There are other crafts which are not artificial, but natural, such as the arts of medicine, of horticulture, and glass-blowing. They are arts insofar as they require an operator; but they are natural insofar as they are based upon facts of Nature. Such is the Art of Alchemy. Some arts systematize the creations of the human mind, as, for instance, those of grammar, logic, and rhetoric; but Alchemy does not belong to this class. Yet Alchemy resembles other arts in the following respect, that its practice must be preceded by theory and investigation; for before we can know how to do a thing, we must understand all the conditions and circumstances under which it is produced. If we rightly apprehend the cause or causes of a thing (for there often is a multiplicity or complication of causes), we also know how to produce that thing. But it must further be considered that no one can claim to be heard in regard to the truth or falsity of this Art who does not clearly understand the matter at issue; and we may lay it down as a rule that those who set up as judges of this question without a clear insight into the conditions of the controversy should be regarded as persons who are talking wildly and at random.

[...] *Aristotle, in the Dialectics, says that every master has a right to speak authoritatively with reference to his own art. According to this rule, it is the Sages, and the Sages only, that ought to be consulted with reference to the truth of Alchemy.*

[...] *no man in his senses would deny the truth of Alchemy for the very insufficient reason that he himself is ignorant of it: such a person would be content with the authority of weighty names like Hermes, Hippocrates, and numerous others. There are many reasons why the master conceal this art. But if any one denies its existence on the ground that he is ignorant of it, he is like someone who has been shut up all his life in a certain house, and therefore denies that the world extends beyond the four walls of his habitation. There is not really any need to advance any arguments to establish the actuality of our art, for the art itself is the best proof of its own existence; and being securely lodged in the stronghold of knowledge, we might safely despise the contradiction of the ignorant.*

[...] *In all operative sciences (as Aristotle sets forth) the truth of a proposition ought to be sewn, not by logical argument, but by ocular demonstration. The appeal should be not to the intellect, but to the senses. For particulars belong to the domain of sense, while universals belong to the domain of reason. If we are unable to convey to any one an ocular proof of our Art, this fact must not be regarded as casting a slur on our veracity. The difficulty of our task is enhanced by the circumstance that we have to speak of our Art to the ignorant and scornful, and are thus in the position of a painter who should attempt to explain nice shades and differences of colour to the colour-blind; or of a musician who should discourse sweet harmony to the deaf. Every one, says Aristotle, is able to form a correct opinion*

only of those things which are familiarly and accurately known to him; but he who denies that snow is white cannot have any eyes in his head. How can any one discover the truth in regard to any science, if he lacks the sense to distinguish the special province of matter, or the material relations, with which that science deals? Such people need to exercise faith even to become aware of the existence of our Art. Pythagoras, in the Turba Philosophorum, says that those who are acquainted with the elements will not be numbered among deniers. A doctor who desires to prove that a certain medicine will produce a certain effect in a diseased condition of the human body, must substantiate his position by practical experiment. For instance, some one suffers from a super-abundance of red colour in the veins of the stomach and liver, and I say that the cure is an evacuation after digestion. If I wished to discover what medicine would produce this effect, I would say: Everything that, after digestion, produces an evacuation of bile, will heal the patient. Now, I know that rhubarb or scamonea will produce this effect; therefore, rhubarb or scamonea will be the right remedy to choose. Nevertheless, the truth of my assertion could be satisfactorily proven only by means of a practical experiment. In all these matters, as Hamec says, nothing short of seeing a thing will help you to know it. If you wish to know that pepper is hot and that vinegar is cooling, that colocynth and absinthe are bitter, that honey is sweet, and that aconite is poison; that the magnet attracts steel, that arsenic whitens brass, and that tutia turns it of an orange colour, you will, in every one of these cases, have to verify the assertion by experience. It is the same in Geometry, Astronomy, Music, Perspective, and other sciences with a practical scope and aim. A like rule applies with double force to Alchemy, which undertakes to transmute the base metals into gold and silver. Whatsoever has the power to transmute imperfect and complete metals has the power to make gold and silver. Now, this quality is possessed by the Stone which the philosophers make known to us. It is plain that there are but two perfect metals, namely, gold and silver; just as there are but two perfect luminaries, namely, sun and moon. The other metals are imperfect and incomplete, and whosoever educes them to perfection, the same also converts them into gold and silver. The truth and justice of this claim, like all other propositions of a practical nature, has to be demonstrated by a practical experiment, and in no other way can it be satisfactorily shewn. But such a practical demonstration would, on the other hand, once for all put an end to the controversy, and convincingly demonstrate to every well-regulated mind the truth of the Art by which it is accomplished. Find our Art, says Galen, and you will have proved its reality, which is performed not by the first principles of the Art, but by its operations.

[...] *it is absurd to prove the existence of Nature, or to argue the possibility of what is known.*

[...] *Those who are ignorant of any science, are like the spectators who can distinguish neither the persons nor their gestures on the stage. A blind man might as well discourse about colours, and criticize the merits of a picture --- a deaf man might as well set up as a judge of some musical composition --- as an uninformed person presume to deliver judgment on the claims of the Art of Alchemy.*

[...] *When, indeed, the Stone is found, our friends, who now laugh and sneer at us, will be at a loss how to express their love.*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

To some foolish and shallow persons I have several times expounded this Art in the simplest manner, and even word for word, but they despised it only, and would not believe me

The Golden Tract Concerning the Stone of the Philosophers, by *An Anonymous German Philosopher*, 16th - 17th Cen. (?)

For the Matter is only one thing, and would remain one thing, though a hundred thousand books had been written about it, because this Art is so great a treasure that the whole world would not be a sufficient compensation for it. It is described in obscure terms, yet openly named by all, and known to all. But if all knew its secret, no one would work, and it would lose its value. On this account it would be impious to describe it in universally intelligible language. He to whom God will reveal it, may understand these dark expressions. But because most men do not understand them, they are inclined to regard our Art as impossible, and the Sages are branded as wicked men and swindlers. Learned doctors, who thus speak of us, have it before their eyes every day, but they do not understand it, because they never attend to it. And then, forsooth, they deny the possibility of finding the Stone; nor will any one ever be able to convince them of the reality of our Art, so long as they blindly follow their own bent and inclination. In short, they are too wise to discern it, since it transcends the range of the human intellect, and must be humbly received at the hand of God.

[...] *It is their own ignorance* [the skeptics] *that prevents them from attaining to a true knowledge; but they put the blame on our writings, and call us charlatans and impostors. They argue that if the Stone could be found at all, they must have discovered it long ago, their eyes being as keen and their minds as acute as they are. "Behold," say they, "how we have toiled day and night, how many books we have read, how many years we have spent in our laboratories: surely if there were anything in this Art, it could not have escaped us." By speaking thus, they only exhibit their own presumption and folly. They themselves have no eyes, and they make that an argument for blaspheming our high and holy Art.*

[...] *Hermes is right in saying that our Art is true, and has been rightly handed down by the Sages; all doubts concerning it have arisen through false interpretation of the mystic language of the philosophers. But, since they are loth to confess their own ignorance, their readers prefer to say that the words of the Sages are imposture and falsehood. The fault really lies with the ignorant reader, who does not understand the style of the Philosophers. If, in the interpretation of our books, they would suffer themselves to be guided by the teaching of Nature, rather than by their own foolish notions, they would not miss the mark so hopelessly.*

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

I, BEING an anonymous adept, a lover of learning, and a philosopher, have decreed to write this little treatise of medicinal, chemical, and physical arcana, in the year 1645 after the Birth of Christ, and in the 23rd year of my age, to assist in conducting my straying brethren out of the labyrinth of error, and with the further object of making myself known to other Sages, holding aloft a torch which may be visible far and wide to those who are groping in the darkness of ignorance. The contents of this Book are not fables, but real experiments which I have seen, touched, and handled, as an adept will easily conclude from these lines. I have written more plainly about this Art than any of my predecessors; sometimes I have found myself on the very verge of breaking my vow, and once or twice had to lay down my pen for a season; but I could not resist the inward prompting of God, which impelled me to persevere in the most loving course, who alone knows the heart, and to whom only be glory for ever. Hence, I undoubtedly gather that in this last age of the world, many will become blessed by this arcanum, through what I have thus faithfully written, for I have not willingly left anything doubtful to the young beginner. I know many who with me do enjoy this secret, and am persuaded that many more will also rejoice in its possession. Let the holy Will of God perform what it pleases, though I confess myself an unworthy instrument through whom such great things should be effected.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

Among those who devote themselves to the transmutation of metals, however, there can be no such thing as mediocrity of attainment. A man who studies this Art, must have either everything or nothing. An Alchemist who knows only half his craft, reaps nothing but disappointment and waste of time and money; moreover, he lays himself open to the mockery of those who despise our Art. Those, indeed, who succeed in reaching the goal of the Magistery, have not only infinite riches, but the means of continued life and health. Hence it is the most popular of all human pursuits. Anyone who has read a few "Receipts" claims the title of a Sage, and conceives the most extravagant hopes; and, in order to give themselves the appearance of very wise men indeed, such persons immediately set themselves to construct furnaces, fill their laboratories with stills and alembics, and approach the work with a wonderful appearance of profundity. They adopt an obscure jargon, speak of the first matter of the metals, and discuss with a learned air the rotation of the elements, and the marriage of Gabritius with Bega. In the meantime, however, they do not succeed in bringing about any metamorphosis of the metals, except that of their gold and silver into copper and bronze.

When captious despisers of our Art see this, they draw from such constant failures the conclusion that our Art is a combination of fiction and imposture; whilst those who have ruined themselves by their folly confirm this suspicion by preying on the credulity of others, pretending to have gained some skill by the loss of their money. In this way the path of the beginner is beset with difficulties and pestilent delusions of every kind; and, through the fault of these swindlers, who give themselves such wonderful airs of profundity and learning, our Art itself has fallen into utter disrepute, though these persons, of course, know nothing whatever about it. The beginner finds it extremely difficult to distinguish between the false and the true in this vast Labyrinth of Alchemy.

[...] *It is possible indeed that some dull person may allege in refutation of our reasoning his inability to accomplish those chemical transformations on which it is based; but such operators would be vindicating too great an honour for*

their ignorance if they claimed to advance it as an argument against the truth of our Art. They must not make their own little understandings the standard or measure of the possibilities of Nature. At any rate, my word is as good as theirs (and better, since they can never prove a negative), and I do most positively and solemnly assert that I have with my own hands performed every one of the experiments which I have described; and I know many others whose experience has shewn these things to be true. How can our opponents hope to prevail against eye-witnesses by bare negation?

[...] *study Nature, read the books of genuine Sages, who are neither impostors nor jealous churls, and study them day and night; let him not be too eager to carry out every idea practically before he has thoroughly tested it, and found it to be in harmony not only with the teaching of all the Sages, but also of Nature herself. Not until then let him gird himself for the practical part of the work, and let him constantly modify his operations until he sees the signs which are described by the Sages. Nor let him despair though he take many false steps; for the greatest philosophers have learned most by their mistakes.*

The Metamorphosis of Metals, by *Eirenaeus Philalethes*, 1694 AD

But why is it called a Stone, though it is not a stone; and how is it to be found? The Sages describe it as being a stone and not a stone; and the vulgar, who cannot imagine how so wonderful a thing should be produced except by art-magic, decry our science as impious, wicked, and diabolical. Some silly persons clamour for an Act making the profession or practice of this Art punishable by statute law. Now, one can hardly be angry with the illiterate and ignorant persons who raise this cry; but when it is taken up by men of exalted station and profound learning, one hardly knows what to say. These men I also reckon among the rude multitude, because they are deplorably ignorant of everything pertaining to our Art, and yet, forgetful of their dignity, they join in the hue and cry against it, like so many cowardly village curs. It is neither religious nor wise to judge that of which you know nothing; and yet that is exactly what these people do, who claim to be both Christians and scholars.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

After spending the best part of my life in the study of the liberal arts and sciences, and in the company of wise men and judicious scholars, I was compelled, as the result of my observation of mankind, to arrive at the melancholy conclusion that the hearts of most persons are set either on ambitious and vainglorious projects, on sensual pleasures, or on the accumulation of wealth by all and any means; and that few care either for God or for virtue At first I did not quite know whether to become a disciple of the laughing or of the weeping philosopher, or whether to join in the exclamation of the wise Prince of Israel: "All things are vanity." But at length the Bible and experience taught me to take refuge in the study of the hidden secrets of Nature, whether pursued at home, by means of books, or abroad, in the Great Volume of the World. Now, the more I drank of the mighty fount of knowledge, the more painfully my thirst, like that of Tantalus, seemed to increase. I had heard that there was a bird called Phœnix, the only one of its kind in the whole world, whose feathers and flesh constitute the great and glorious medicine for all passion, pain, and sorrow; which also Helena, after her return from Troy, had presented in the form of a draught to Telemachus, who thereupon had forgotten all his sorrows and troubles. This bird I could not indeed hope to obtain entire; but I was seized with an irresistible longing to become possessed of at least one of its smallest feathers; and for this unspeakable privilege I was prepared to spend all my substance, to travel far and wide, and to endure every hardship. There was, of course, much to discourage me. Some people denied the very existence of this bird; others laughed at my faith in its wonder-working properties.

[...] *But most of those whom I met laughed at my quest, and said that, like Narcissus, I had fallen in love with the shadow of my own mind, the echo of my vain and ambitious thoughts, which had no substantial existence apart from my own folly. "The words of the Alchemists," said they, "are like clouds: they may mean and represent anything, according to the fancy of him who hears them. And even if there were such a medicine, human life is too brief for the search; all that makes life worth living will have to be neglected and thrust aside while you are engaged in hunting after it. If we can pick up a knowledge of this secret casually, and whilst devoting ourselves to other pursuits, well; but if not, we can very ill spare the time for a closer search." These objections (at least the latter half of them) I met as follows: "The quest of this Medicine demands the whole powers of a man's body and mind. He who engages in it only casually, cannot hope to penetrate even the outward rind of knowledge. The object of our search is a profound secret, and a man who is not prepared to give himself wholly to this enquiry had much better abstain from it altogether.*

A Subtle Allegory Concerning the Secrets of Alchemy, by *Michael Maier*, 1617 AD (?)

I have, in the course of my life, met with a good many who fancied that they had a perfect understanding of the writings of the Sages; but their subtle style of interpretation was in glaring contrast with the simplicity of Nature, and they laughed at what they were pleased to call the rustic crudeness of my remarks. I have also frequently attempted to explain our Art to others by word of mouth; but though they called themselves Sages, they would not Believe that there is such water in our sea, and attributed my remarks to temporary insanity.

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

And because the philosophers had so obscurely set forth this science in strange involvings of words and shadows of figures, the stone of the philosophers was doubted by a very many men.

[...] *Tell me by the immortal God, what is more unjust than for men to hate what they are ignorant of? And then if the thing do deserve hatred, what is of all things more shallow? What more abject? Or what greater madness and potage is there, than to condemn that science in which you have concerned yourself just nothing at? Who hast never learned either Nature or the majesty of Nature, or the property or the occult operations of metals. The councellour also babbles and crokes, and the pettyfoggers of the law, the greatest haters of philosophy, who with the hammer of a venal tongue coin themselves money out of the tears of the miserable: who shipping over the most sacred of laws, have by the intricacies of their expositions persecuted all the world with their frauds. But why do I go after jeers and satyrs? Let these crabbed fellows and their followers remain perpetually in their opinion, who know nothing. Which is honest, which is pleasant, which is delightful, which lastly is anything elevated above a vulgar doctrine: and who have attained at nothing glorious and famous, but perhaps at some plebian business from the black sons of Cadamus. But to which purpose are these? I have made the choice of this stone of the philosophers familiar to me; and I very often call it the only Minerva, and the greatest pearl of all occult philosophy, or of magic, not indeed of the superstitious, but of the natural. Yet it seems in the opinion of the unlearned to degenerate far from a better study: which is decreed and ordained by the divine will.*

Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.

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permit me to transcribe a passage from the works of Helmontius (Arbor Vitæ, folio 630): "I cannot but believe that there is such a thing as a gold and silver making Stone. At the same time, I cannot shut my eyes to the fact that hundreds of painstaking Alchemists are daily being led astray by impostors or ignorant professors of the Spagyric Art." For this reason I shall not be astonished if—immediately upon perusing my book—multitudes of these deluded victims start up, and contradict the assertion which I have made in regard to the truth of this Art. One of these gentry denounces Alchemy as a work of the Devil; another describes it as sheer nonsense and humbug; a third admits the possibility of transmuting metals into gold, but maintains that the whole process costs more money than it is worth. But I do not wonder at these opinions. It is a hackneyed saying of human nature that we gape at those things whose purpose we do not understand, but we investigate things pleasurable to know. The Sages should therefore remember the words of Seneca (De Moribus): "You are not yet blessed, if the multitude does not laugh at you." But I do not care whether they believe or contradict my teaching about the transmutation of metals; I rest calmly satisfied in the knowledge that I have seen it with my own eyes, and performed it with my own hands. Even in our degenerate age these wonders are still possible; even now the Medicine is prepared which is worth twenty tons of gold, nay, more, for it has virtue to bestow that which all the gold of the world cannot buy, viz., health. Blessed is that physician who knows our soothing medicinal Potion of Mercury, the great panacea of death and disease. But God does not reveal this glorious knowledge to all men indiscriminately; and some men are so obtuse (with a judicial blindness) that they wonder at the activity of the simplest forces of Nature, as, for instance, the attractive power which the magnet exercises upon the steel. But (whether they believe it or not) there is a corresponding magnetic force in gold which attracts Mercury, in silver which attracts copper, and so with all other metals, minerals, stones, herbs, plants, etc. . . . We must not be surprised at this persistent opposition to truth: the light of the sun pains the eyes of owls.

[...] *belief or unbelief could not make any difference to the truth of our Art, just as a magnet would go on attracting steel, and rendering it magnetic by such contact, even if you did not credit it.*

Golden Calf, by *John Frederick Helvetius*, 17th Cen.

Of the numerous things in the world, the Art and the Tao are the most difficult to comprehend. How then can people of ordinary endowment pass the judgement that there cannot possibly be a way to immortality? If one harbors doubts about the Tao merely because of popular disbelief, then he is assuming the mass to be wise people. How numerous then will the wise ones in this world be! Furthermore, those who understand the Tao and work for its attainment -- are they not the most stupid, even more stupid than the common people? Many fear to attempt to seek for immortality, lest they should fail and expose themselves to ridicule as victims of folly and deception. But supposing that the common people are not infallible and that their idea about the Tao is one mistake they make among ten thousand sound judgements, will not those who have laughed be laughed at by the ones who succeed despite discouragement and ridicule? Even the sun and moon cannot shine on everything; how can the people's mind be so omniscient as to be entirely trustworthy?

On The Gold Medicine and On The Yellow and The White, by *Ko Hung*, 4th Cen. (Chinese)

Because many have written of the Philosopher's Stone without any knowledge of the art; and the few books extent, written by our learned predecessors and true masters hereupon, are either lost or concealed in the collections of such (however despised) as are lovers and seekers of natural secrets, we have taken a resolution to communicate our knowledge in this matter, to the intent that those who are convinced the Philosophical Work is no fiction, but grounded in the possibility of Nature, may be faithfully directed in their studies, and have an undoubted criterion to distinguish between such authors as are genuine sons of science and those who are spurious, as writing by hearsay only.

[...] *so bewildered is human ingenuity, when it leaves the beaten track of truth and Nature, to entangle itself in a multiplicity of fine-spun inventions.*

The searcher of Nature will rejoice greatly in this discovery, as grounded in reason and sound philosophy, but to fools it would be in vain, should even wisdom herself cry out in the streets. Wherefore, leaving such persons to hug themselves in their own imaginary importance, we shall go on

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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7. Interpretations

Art has no haters but the ignorant.

A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD

The alchemical writings are obscure and often misinterpreted. Since the writings are so obscure, it's a perfect discipline for someone who wants to look more important than they are to pretend to understand. As long as no one else understands it either then they can safely go on misleading people and pretending to be important and mystical. I want to make it clear that there is only one correct interpretation. I will discuss some common alternative interpretations and misunderstandings in this chapter.

The modern popular opinion is that alchemy is a spiritual discipline. This idea arose in the 19th and early 20th centuries, along with the Theosophical movement and occult revival. The reason for its popularity was simply because it was a way for people who don't understand the obscure terms to pretend that they do understand them. These people proceeded to write books themselves on "spritual alchemy", which are mere folly.

The spiritual interpretation of alchemy that was made famous by Jung in fact reflects religious convictions typical of nineteenth-century occultism and is not supported by the antique and medieval alchemical sources.

On the Edge of the Future, by *Jeffrey John Kripal* and *Glenn W. Shuck*, 2005

Spiritual alchemy only became believable when the Philosophers' Stone was no longer believed in. Prior to the 19th century no single person ever wrote anything about alchemy being spiritual, this only started when alchemy fell into disrepute. It was clear to many self-styled philosophers in the 19th century that alchemy had been praised and studied by so many great minds throughout history, the only way to explain this was to (1) either admit that they were not wise enough to work out how to make the Stone, or (2) pretend that they were wise enough by inventing an alternative interpretation.

Spiritual alchemy appeared to make sense of the writings of the alchemists, assuming that the Philosophers' Stone is not real, and only if one were to read selectively just a few alchemical books. The way of the spiritual interpreters is to find any word that could sound spiritual, such as: *spirit*, *body*, *living gold*, *philosophical mercury*, etc. They then jump on this word as evidence of their claim, even though it is evident that these words refer to either the water or salt of the substance from which we make the Stone.

Unfortunately, many alchemical classics were adulterated during the 19th century (e.g. Corpus Hermeticum), in order to make them sound more "spiritual". At the same time, new spiritual alchemy books were published under the name of older alchemists, when they were in fact new publications. Although it is easy to tell the cultural origin of books by the style of writing, these books continue to fool people and are used as sources to support the spiritual interpretation.

Hundreds of books, including adulterated "translations" of alchemical classics, appeared in the second half of the nineteenth century, all but a very few embracing this new "spiritual interpretation" of alchemy.

Newton and Newtonianism, by *James E. Force* and *Sarah Hutton*, 2005

The spiritual interpreters go further by suggesting that the alchemists had to hide their spiritual philosophy under obscurity, since the Kings and the church in their time would have prosecuted them for blasphemy. This claim sounds believable if we are to read it and nod our heads without thinking about it. But if we think about it we see that: (1) various saints and monks in the same periods spoke very clearly about sprituality without any problem, (2) the Kings and church were actually prosecuting the alchemists anyway, (3) since the alchemists were already being prosecuted for claiming they can make gold, all they would have to do is admit they were actually talking about spirituality and they would be safe.

A purely spiritual alchemy would never explain the existence of alchemical laboratories in which physicians honestly and fanatically sought for occult medicines.

Man, Myth & Magic, by *Richard Cavendish* and *Brian Innes*, 1983

Spiritual alchemy is the Emperor's New Clothes. Everyone pretends to understand it, but no one really does. There is nobody on Earth who could explain the why and how of spiritual alchemy and successfully decode entire alchemical books using this interpretation. This is why the idea has stuck, simply because no one understands it, and so there is no argument against those who believe it, as how can you argue against someone who blindly believes something with no evidence?

That being said, since the creation of the Philosophers' Stone does follow fundamental laws of Nature, and since fundamental laws hold true on every level and every situation, then the same laws which apply to the creation of the Stone also hold true to spiritual development. But the spiritual interpreters of alchemy don't follow those fundamental laws, since they don't understand alchemy, and so they are still wrong. My argument against the spiritual interpretations is not that alchemy does not apply to spirituality, of course is does, but my argument is against the concept that alchemy is primarily spiritual. Alchemy is primarily concerned with the physical reality, and all the authors of the alchemy books were writing about a physical substance, which is easy to see from the quotes provided in this book. However, all fundamental truths apply on every level, and since the physical reality is a reflection of the spiritual reality, then of course the same does apply to both levels. If the spiritual interpreters of alchemy actually understood alchemy then they would understand this, and therefore understand that the authors were writing about a physical substance. This is my point.

Other people are indeed convinced that alchemy is practical, but they just can't get their head around the fact that it's very simple and follows the laws of Nature. Many people have invented chemical processes (e.g. "the white stone of urine") which they developed by reading only one or two alchemical books and taking the metaphorical parts of the writings literally. From reading alchemy they invent complicated chemical processes, which are far away from the actions of Nature, and set about doing all kinds of fruitless experiments. They obviously get nowhere, and then decide to tell everyone else how to go wrong too

(the Emperor's New Clothes again.)

I should say a few words about ORMUS (also called ORMEs or White Power Gold), which many people are describing and marketing as the Philosophers' Stone, and I have been asked many times if I am talking about the same thing. ORMUS is a method to obtain very small particles of charged metals. This is not the Stone, and it is not alchemy (it is not imitating Nature.) There may well be health benefits to ingesting ORMUS, but the claim made that ORMUS is the Stone is a little silly, it's like calling a chicken a cow. A chicken is not a cow, it doesn't look like a cow, and it doesn't act like a cow. ORMUS is not made like the Stone, it doesn't look like the Stone, it doesn't act like the Stone... it's not the Stone. There is no reason whatsoever for anyone to believe that ORMUS is the same as the Stone, other than this is what they have previously been told, and if what I am saying here applies to you then you need to consider what you believe, who you are listening to, and whether you should continue to base your beliefs on the opinions of others presented with no evidence to support their claims.

It is very easy to tell if a procedure is true or not, you just ask yourself the following questions: (1) Do I understand *how* it works? (2) Do I understand *why* it works? (3) Does it follow the cycles and laws of Nature? If the answer is "yes" to all these questions, then you're on to something. Nature is the "Grandmaster" of alchemy, and the true teacher, so it is Nature to whom you must look to if you intend to base your beliefs on truths. My words in this book will mean nothing to you unless you can sacrifice a little bit of ego and look to Nature to see what is true and what is false. Nature has nothing to learn from us, but we have so much to learn from Nature; to accept this enables us to listen to what Nature has to say, which is all around us, and Nature is never wrong.

If the interpretation is wrong then it won't fit, and so you know it's wrong. If one wants to write about spiritual development or chemistry then this is all fine and dandy... but don't go calling it alchemy.

I even came across a modern alchemy book in which the reader is asked not to read the old alchemy books because they're too obscure and will only confuse you:

Notwithstanding, the reader is warned against haphazard reading of alchemical books, for this will lead to mental confusion, and finally desperation of ever learning anything. Once started on alchemical research however, this becomes a great temptation and a bad fault. One tends to read voraciously any alchemical book that comes to hand. This one book, closely studied, is however all that is necessary for practical experiment.

This is impressively ignorant. It looks to me that this author just wants to look cool and mystical, and of course they know that they got nowhere, but they're happy to deceive others and pretend they're important. (I apologize to the author, whose name I won't mention, for writing against you, but I hope you've learnt your lesson.)

A man who fails to recognize the wu hsing (five elements) and the four signs is certainly one who will be befuddled to differentiate cinnabar, mercury, lead, and silver. He has never even heard of the principle of the fire and the season for compounding tan, and he dares to say that he is a great devotee of Taoism.

Never considering his mistake, he teaches others in turn, and teaches mistakenly. He ruins the mercury of others by misleading them into an uncharted port. How can one have the heart to do this?

With the correct interpretation, as I present in this book, you will understand (1) *what* alchemy is, (2) *why* it works, and (3) *how* it works. No other interpretation can give you this, they only rely on blind faith, since that is the only way to believe a lie.

Notice how I can back up any statement I make in regards to alchemical theory and practice with several quotes from a variety of alchemical books. You will not find this with any other interpretation. Notice how I explain not only *how* alchemy works, but *why* alchemy works. Notice how you can actually understand what I say, and it makes sense with Nature. This is what truth looks like, but it's been so long since many people have seen truth that they've forgotten what it looks like.

It is of course all inevitable that the Stone would be forgotten and the books misinterpreted, and I don't really mind these misinterpretations in a way, since I had no problem understanding the real alchemical books, which I read before any of the modern literature. But the purpose of my little rant here is to put a stop to further disinformation and lies.

8. Obscurity

I know that the Sages describe this simple process under a great number of misleading names. But this puzzling variety of nomenclature is only intended to veil the fact that nothing is required but simple coction.

A Very Brief Tract Concerning the Philosophical Stone, by *An Unknown German Sage*, 15th - 17th Cen. (?)

Alchemy (real alchemy) has, with this book as the first exception, always been written of obscurely, using metaphors, allegories and even outright lies. In this chapter I will discuss the obscure style of the alchemists, but not yet how to decipher it, which I will cover in a later chapter (after we've discussed all the theory.)

Here's a fun fact for you: the word "gibberish" refers to the alchemical writings of an alchemist known as Geber. Because alchemical writing is so difficult to understand, it became a word to mean anything unintelligible.

The most popular trick used by the alchemists was to call things by different names. This was quite necessary to keep the secret, since there is only one ingredient and one process. The alchemists therefore used hundreds of different words for explaining the same thing. But in their defense, they did write that they were doing this, so the reader should have known that the writing was a riddle and know that they must decipher it. Though some people chose not to listen to this and to take the writings literally, which has caused countless deaths through history from people ingesting mercury and sulphur, which are extremely poisonous. The alchemists knew that mercury and sulphur were poisonous, and knew some people were taking their writings literally, so that was quite a sick joke to play. In my opinion, they should have called it milkshake and jellybeans, which would still have been obscure (especially because those weren't invented yet) but would not have killed anyone.

Additionally, the alchemists amused themselves by listing operations performed by Nature, implying that the alchemist would be physically performing them, which is not the case. In truth it is Nature who makes the Stone, while the alchemist only optimizes the conditions. This way the alchemists can claim they told you the truth, but what they told you was something you don't need to do.

I make known to all ingenuous students of this Art that the Sages are in the habit of using words which may convey either a true or a false impression; the former to their own disciples and children, the latter to the ignorant, the foolish, and the unworthy. Bear in mind that the philosophers themselves never make a false assertion. The mistake (if any) lies not with them, but with those whose dulness makes them slow to apprehend the meaning. Hence it comes that, instead of the waters of the Sages, these inexperienced persons take pyrites, salts, metals, and divers other substances which, though very expensive, are of no use whatever for our purpose.

[...] *X. PARMENIDES: The Sages have written about many waters, stones, and metals, for the purpose of deceiving you.*

[...] *Good Heavens! How skilfully the Sages have contrived to conceal this matter. It would surely have been far better if they had abstained from writing altogether. For the extreme obscurity of their style has overwhelmed thousands in ruin, and plunged them into the deepest poverty, especially those who set about this task without even the slightest knowledge of Nature, or of the requirements of our Art. What the Sages write is strictly true; but you cannot understand it unless you are already initiated in the secrets of this Art. Yea, even if you were a Doctor of the Doctors, and a Light of the World, you would be able to see no meaning in their words without this knowledge. They have*

written, but you are none the wiser. They half wished to communicate the secret to their posterity; but a jealous feeling prevented them from doing so in plain language.

[...] *Jealous Sages have named many waters and metals and stones, simply for the purpose of deceiving you; herein the philosophers would warn us that they have used secrecy, lest the whole mystery should be manifested before all the world. Those who follow the letter of their directions are sure to be led astray, and to miss entirely the true foundation of our Art. The fault, however, lies not with the Sages so much with the ignorance of their readers.*

[...] *We may justly wonder that the Sages who have written about this most precious and secret Art, have thought it necessary to invent so many occult and allegorical expressions, by means of which our Art is concealed not only from the unworthy, but from earnest and diligent students of the truth. Foolish persons, indeed, who read their books, and hear of the riches and all the other good things which this Art affords, experience a pleasant tickling sensation in their ears, and straightway behold visions of themselves sitting on golden thrones, and commanding all the treasures of the universe; they fancy that the Art can be learned in the twinkling of an eye, soon come to regard themselves as great Doctors, and are unable to conceive the possibility of their making a mistake, or being led astray by the Sages. Much less are they aware that it has always been the custom of the philosophers to conceal the fundamental facts of this Art, and to reveal them to their own sons and disciples only in sententious allegorical sayings. It is impossible to read through all that the Sages have ever written on this subject; but it is a still more hopeless undertaking to gather from their books a full and sufficient knowledge of our Art, unless, indeed, God opens your understanding, and gives you a real insight into the natural properties of things, and thereby into the sayings of those who speak of them. For it is Nature alone that accomplishes the various processes of our Art, and a right understanding of Nature will furnish you with eyes wherewith to perceive the secrets thereof.*

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

On reading the alchemical books, you will come across strange allegories, metaphors, and symbols. Don't think that the fancy words mean anything special. All this stuff about kings and unicorns and lions is not meant to teach you anything. It does have a meaning; the different objects represent different materials at certain stages of the process, but this only means something if you already understand how to make the Stone. The alchemists used these symbols to communicate with other alchemists, and prove to other alchemists that they had found the Stone, but without anyone else knowing what they were talking about.

For all that before me have written on this matter have rendered their books obscure and unintelligible by an exaggerated use of poetical imagery, parables, and metaphors which grievously obstruct the path of those who first enter on this field of knowledge. This is the reason that a beginner, who strives to put their precepts into practice, only loses his trouble and his money, as is daily seen. Hermes, Rhasis, Geber, Avicenna, Merlin, Hortulanus, Democritus, Morienus, Bacon, Raymond, Aristotle, and many others, have concealed their meaning under a veil of obscurity. Hence their books, which they have handed down to us, have been a source of endless error and delusion to the vulgar and the learned, and, in spite of the beautiful conceits which abound in their writings, no one has been able to find a path through the wilderness of their words; yea, many have been reduced to despair.

The Chemical Treatise, Or, The Ordinal of Alchemy, by *Thomas Norton*, 1477 AD

I have, indeed, studied the writings, parables, and various figures of the philosophers with singular industry, and laboured hard to solve their manifold wonderful enigmas, most of which are simply the vain products of their imaginations. It was long before experience taught me that all their obscure verbiage and high pretensions are mere folly and empty phantasms (as is amply testified by our leading Sages).

[...] *The just and pious reader will regard my undertaking with a kindly eye, and not suffer seeming contradictions to mislead him: the theory of and practice of this Art, and the laws which obtain in the Republic of the Chemists, forbade me to write more openly or plainly.*

The Golden Age Restored, by *Henry Madathanas*, 1622 AD

A further problem is that not all alchemical books are written by people who understand alchemy. Since the vast majority of people have no understanding of it, they can't tell the true alchemists from the fakes. What makes this even worse is when real alchemists themselves write lies and deliberately mislead the reader. So before the beginner can even start trying to interpret the writings, he has to try to work out which ones are honest and which are not. This is not too difficult to determine, at least I had no problem with it. But then what causes more confusion is when a real alchemist writes partly the truth, but then makes an outright lie to throw you off course again, after they've already gained your trust.

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for those writers, however many they be, are either themselves in error, or else they write falsely out of sheer envy, and put forth receipts whilst not ignorant of the truth.

The Aurora of the Philosophers, by *Theophrastus Paracelsus*, 16th Cen.

The great difficulty which discourages all beginners is not of Nature's making: the Sages have created it by speaking of the longer operation when they mean the shorter one, and vice versâ.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

They are ignorant mechanics who, not having skill and brains enough for an honest trade, must needs meddle with our Art, and, of course, soon lose all they possess. Others, again, are only just less ignorant than these persons; they are in too great a hurry to make gold before they have mastered even the rudiments of natural science; of course they fail, spend all they have, borrow money from their friends, amuse themselves and others with hopes of infinite wealth, learn to talk a barbarous semi-philosophical jargon, and afford a capital handle to those who have an interest in abusing our Art. Again, there are others who really have a true knowledge of the secret, but who grudge others the light which has irradiated their own path; and who therefore write about it in hopelessly puzzling language, which the perplexed beginner cannot possibly understand. To this class belong Geber, Arnold, and Lullius, who would have done much better service to the student, if they had never dipped pen in ink. The consequence is that every one who takes up this study at once finds himself lost in a most perplexing labyrinth of falsehood and uncertainty, in which he has no clue.

[...] *Some boastful and arrogant sophists, who have read in books that our Mercury is not common Mercury, and who know that it is called by different names, do not blush to come forward as pretenders to a knowledge of this Art, and take upon themselves to describe this solvent as diaphanous and limpid, or as a metallic gum which is permiscible with metals, though they do not in reality know anything whatsoever about it. The same may be said of those who would extract our Mercury from herbs or other still more fantastic substances. These gentry know not why the Sages do not use Mercury such as is sold by apothecaries as their substance. They are aware of the fact, but are unacquainted with its causes; and the consequence is the idea which they have that anything which changes the nature of common Mercury, will convert it into that of the Sages. But in regard to these foolish persons, I have already expressed our opinion.*

The Metamorphosis of Metals, by *Eirenaeus Philalethes*, 1694 AD

Saying all this, it is true that some alchemists wrote very plainly about the Art. Writings from the 17th century especially are much clearer than the older writings, which you will learn about in the History section. No one ever gave away the entire process in one book, but some gave direct and lucid instructions on specific operations in the process, or theory. This is how I came to understand the writings. The first step is to be able to tell the truth from the lies, which came easily to me (I have a knack for it), then on finding

the first few pieces of the puzzle one can decode the metaphors, and everything starts to snap into place.

Additionally, I feel I should say a few words about telling which alchemical books are genuine, and which are not. At first it is difficult for one to tell, as one needs to already understand alchemy in order to know which texts are genuine. This is a bit of a catch-22 situation.

It will help you if you first accept that none of the modern alchemy books are genuine, of course these modern fame and money hungry authors do not have the Stone. Then you have everything from the 19th and 20th centuries, these are also not genuine; it was a strange time of crazy theories and secret societies, and there was very little good information released during that time (except some good translations of older works.) Again, during the 19th and 20th centuries there were many books published pretending to written by other people. A good example is that of any writing by Hermes; the only remaining genuine work of Hermes is The Emerald Tablet, everything else is fraudulent, written under his name only to sell more books. You can tell the real timeperiod from which a book was written by considering the writing style (which does still pass over even through translations.) Only Fulcanelli wrote genuine alchemical books in modern times, but his works (all 2 of them) are not particulaly useful for reasons I will cover in the Fulcanelli chapter. An excellent starting point if you choose to study the alchemical books would be The Hermetic Museum (which includes a large number of the alchemical books quoted here.)

The truth is always simple and in harmony with Nature.

9. The Secret

It's no secret that the Philosophers' Stone is a secret. It wasn't always this way, but we'll leave the history for the History section.

The Stone being hidden and forgotten was an inevitability of the age of the world which is now ending. Now begins the time that all secrets will be revealed and judged.

The present time is not ripe for the knowledge of these mysteries, for it has never tasted rest. When the time comes --- before the Day of Judgment --- in which the secrets of all hearts are laid bare, at that time, says Paracelsus: I order my writings to be judged.

A Dialogue, by *Alexander von Suchten*, 16th - 17th Cen. (?)

The revealing of the Stone is the catalyst which will collapse the corrupt civilization and usher in the Golden Age. But civilization must reach a truly corrupt state before it can be collapsed and reborn from the ashes. Corruption is necessary for the development of civilization as a whole; it's not a bad thing if you look at the big picture, but a necessary stage of development. The same holds true in the development our Stone.

When the philosophers had discovered it, with great diligence and labour, they straightway concealed it under a strange tongue, and in parables, lest the same should become known to the unworthy, and the pearls be cast before swine. For if everyone knew it, all work and industry would cease; man would desire nothing but this one thing, people would live wickedly, and the world be ruined, seeing that they would provoke God by reason of their avarice and superfluity. For eye hath not seen, nor ear heard, nor hath the heart of man understood what Heaven hath naturally incorporated with this Spirit.

The Book of the Revelation of Hermes, by *Theophrastus Paracelsus*, 16th Cen.

Despite the fact that the Stone was destined to be secret during the passing age, most who possessed it kept the secret not for this reason, but out of elitism. Most alchemists felt that they were "chosen" by God and that they were better than everyone else. Though a large number did not even make the Stone themselves, but were lucky enough to have it given to them by another. No doubt these were the ones who felt so strongly about keeping it secret.

Rasis also in the book, 'The Light of Lights', reports: For if I should explain all things according to what they are, there would be no further occasion of prudence, but the fool would be made equal to the wise man.

Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.

To this objection, we answer what we know to be true, that the science of this Art has never been fully revealed to anyone who has not approved himself worthy by a good and noble life, and who has not shewn himself to be deserving of this gracious gift by his love of truth, virtue, and knowledge. From those who are otherwise minded this knowledge must ever remain concealed.

Nor can anyone attain to this Art, unless there be some person sent by God to instruct him in it. For the matter is so

glorious and wonderful that it cannot be fully delivered to any one but by word of mouth. Moreover, if any man would receive it, he must take a great and sacred oath, that as we his teachers refuse high rank and fame, so he will not be too eager for these frivolous distinctions, and that he will not be so presumptuous as to make the secret known to his own son; for propinquity of blood, or affinity, should be held of no account in this our Magistery. Nearness of blood, as such, does not entitle anyone to be let into the secret, but only virtue, whether in those near to us or in strangers. Therefore you should carefully test and examine the life, character, and mental aptitude of any person who would be initiated in this Art, and then you should bind him, by a sacred oath, not to let our Magistery be commonly or vulgarly known. Only when he begins to grow old and feeble [tired of life]*, he may reveal it to one person, but not to more—and that one man must be virtuous, and generally approved by his fellows. For this Magistery must always remain a secret science, and the reason that compels us to be so careful is obvious. If any wicked man should learn to practise this Art, the event would be fraught with great danger to Christendom. For such a man would overstep all bounds of moderation, and would remove from their hereditary thrones those legitimate princes who rule over the peoples of Christendom. And the punishment of this wickedness would fall upon him who had instructed that unworthy person in our Art. In order, then, to avoid such an outbreak of overweening pride, he who possesses the knowledge of this Art, should be scrupulously careful how he delivers it to another, and should regard it as the peculiar privilege of those who excel in virtue.*

[...] *For all the authors who deal with this subject write about it in obscure language, and not one of them declares it plainly; nay, they beseech God to remove them suddenly out of this world, if they ever write books about the grand secret. For many of them have been fearful of committing to paper more than was right about this science; and not one of them has given more than one or two plain hints respecting it. They did not write with the object of divulging their secret to the world, but in an obscurely allusive style, in order that they might be able to recognize those who understood their meaning as brothers and fellow adepts. Hence you must not be content with reading only one book, but you should study a variety of authors; because, according to the learned Arnold, one book opens up the understanding of another. The same thought is expressed by the learned Anaxagoras, who testifies that if a man will not take the trouble of reading many books, he can never attain to a practical knowledge of our Art.*

The Chemical Treatise, Or, The Ordinal of Alchemy, by *Thomas Norton*, 1477 AD

It was not all fun and games for the alchemists. A lot of them were very paranoid, and perhaps rightly so, as some people would do anything to get the Stone. Fear was a good reason to keep quiet.

No doubt the gentle reader has learned by the works of Sendivogius that whenever he sheaved himself openly to the powerful, he went in constant fear of his life. Experience teaches that many philosophers who gave no thought to their personal safety, have been killed and deprived of their tincture by greedy and powerful robbers; and it stands to reason that any one going about with a great treasure in his hand, must fall a prey to brigands. Sendivogius concealed his name by an anagram. Thus also a short time ago another philosopher and Brother of the Golden Cross, whose real name has long been familiar to me, concealed it beneath an anagram, and made himself known to his friends by an enigmatical designation. Why then should I place myself at the mercy of this impure world?

The Golden Tract Concerning the Stone of the Philosophers, by *An Anonymous German Philosopher (16th - 17th Cen. ?)*

So long as the secret is possessed by a comparatively small number of philosophers, their lot is anything but a bright and happy one; surrounded as we are on every side by the cruel greed and the prying suspicion of the multitude, we are doomed, like Cain, to wander over the earth homeless and friendless. Not for us are the soothing influences of domestic happiness; not for us the delightful confidences of friendship. Men who covet our golden secret pursue us from place to place, and fear closes our lips, when love tempts us to open ourselves freely to a brother. Thus we feel prompted at times to burst forth into the desolate exclamation of Cain: "Whoever finds me will slay me." Yet we are not the murderers of our brethren; we are anxious only to do good to our fellow-men. But even our kindness and charitable compassion are rewarded with black ingratitude—ingratitude that cries to heaven for vengeance. It was only a short time ago that, after visiting the plague-stricken haunts of a certain city, and restoring the sick to perfect health by means of my miraculous medicine, I found myself surrounded by a yelling mob, who demanded that I should

give to them my Elixir of the Sages; and it was only by changing my dress and my name, by shaving off my beard and putting on a wig, that I was enabled to save my life, and escape from the hands of those wicked men. And even when our lives are not threatened, it is not pleasant to find ourselves, wherever we go, the central objects of human greed. . . . I know of several persons who were found strangled in their beds, simply because they were suspected of possessing this secret, though, in reality, they knew no more about it than their murderers; it was enough for some desperate ruffians, that a mere whisper of suspicion had been breathed against their victims. Men are so eager to have this Medicine that your very caution will arouse their suspicions, and endanger your safety. Again, if you desire to sell any large quantity of your gold and silver, you will be unable to do so without imminent risk of discovery. The very fact that anyone has a great mass of bullion for sale would in most places excite suspicion. This feeling will be strengthened when people test the quality of our gold; for it is much finer and purer than any of the gold which is brought from Barbary, or from the Guinea Coast; and our silver is better even than that which is conveyed home by the Spanish silver fleet. If, in order to baffle discovery, you mix these precious metals with alloy, you render yourself liable, in England and Holland at least, to capital punishment; for in those countries no one is permitted to tamper with the precious metals, except the officers of the mint, and the licensed goldsmiths. I remember once going, in the disguise of a foreign merchant, to a goldsmith's shop, and offering him 600 pounds worth of our pure silver for sale. He subjected it to the usual tests, and then said: "This silver is artificially prepared." When I asked him why he thought so, his answer was: "I am not a novice in my profession, and know very well the exact quality of the silver which is brought from the different mines." When I heard these words I took myself away with great secrecy and dispatch, leaving the silver in the hands of the goldsmith. On this account, and by reason of the many and great difficulties which beset us, the possessors of this Stone, on every side, we do elect to remain hidden, and will communicate the Art to those who are worthily covetous of our secrets, and then mark what public good will befall.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

But there were a good number of alchemists who did want to reveal the Stone to the world. Alas, they didn't due to the vow they were made to promise by the alchemists who helped them find the Stone, and because some of them knew that the time was not right.

It is both customary and right, O Lacinius, that those who have accomplished anything worth mentioning in any art or science should make known their discoveries to the world, in order that mankind at large may be benefited by them.

[...] *"Freely ye have received, freely give". What is the use of concealed diamonds, or a hidden treasure, to the world? What is the use of a lighted candle if it be lighted under a bushel? It is the innate selfishness of the human heart which makes these persons seek a pious pretext for keeping this knowledge from mankind.*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

XLIV. ALEXANDER: The good need not remain concealed on account of the bad men that might abuse it. For God rules over all, according to His Divine Will.

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

I account myself unworthy to speak of so great a Mystery, yet I may say, without any self-glorification, that, through the grace of God, I have made greater progress in this Magistery than most; and I consider it as my duty not to hide the talent which my Lord and Master, the great and good God, has committed to my unworthy keeping.

[...] *"God gives this Art to the sincere and good, nor can the world purchase it with all its gold. The vulgar know nothing of this Mystery, for if any man be impious, he seeks the Stone in vain. He who holds it in silence dwells where he would, and fears neither accidents, nor thieves, nor any evil. For this reason this sacred gift is granted to few: it is in the hands of God, and He gives it to whomsoever He will."*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

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the philosophers have contributed with an intention of hiding their First Matter from the unworthy; in which they were, perhaps, more cautious than is necessary, for Sendivogius declares that occasionally, in discourse, he had intimated the art plainly word by word to some who accounted themselves very accurate philosophers; but they conceived such subtle notions, far beyond the simplicity of Nature, that they could not, to any purpose, understand his meaning. Wherefore, he professes little fear of its being discovered but to those who have it according to the good pleasure and providence of the Most High.

[...] *the philosophers have hitherto industriously kept that a profound secret; some out of selfish disposition, though otherwise good men. Others, who wished only for worthy persons to whom they might impart it, could not write of it openly, because covetousness and vanity have been governing principles in the world: and, being wise men, they knew that it was not the will of the most High to inflame and cherish such odious tempers, the genuine offspring of pride and self-love, but to banish them out of the earth, wherefore they have been withheld hitherto. But we, finding no restraint on our mind in that respect, shall declare what we know: and the rather because we judge the time is come to demolish the golden calf, so long had in veneration by all ranks of men, insomuch that worth is estimated by the money a man possesses; and such is the inequality of possessions that mankind are almost reducible to the rich, who are rioting in extravagance, and the poor, who are in extreme want, smarting under the iron hand of oppression. Now the measure of inequality among the rich hastens to its limit, and the cry of the poor is come before the Lord: 'Who will give them to eat till they shall be satisfied?"*

Hereafter the rich shall see the vanity of their possessions when compared with the treasures communicated by this secret; for the riches it bestows are a blessing from God, and not the squeezing of oppression. Besides, its chief excellence consists in making a medicine capable of healing all diseases to which the human body is liable, and prolonging life to the utmost limits ordained by the Creator of all things.

There want not other reasons for the manifestation of the process; for skepticism has gone hand in hand with luxury and oppression

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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10. Yin-Yang

The alchemists agree that the Stone develops and operates from the combination of female (yin) and male (yang) principles. Everything contains these two forces in different proportions, and the most stable proportions are not 50/50, but with either one of the two dominating. This is why the Philosophers' Stone comes in two forms: the Red Stone (male) and the White Stone (female). This is also the relationship between gold (male) and silver (female), and why the Red Stone transmutes metals into gold, whereas the White Stone transmutes them into silver. Of course, when we say that gold is male and silver is female, this does not mean that gold is all yang and silver is all yin, everything contains both, but with one of them dominating for the time being.

Furthermore, we can clearly see the relationships between male and female principles in Nature. The two depend upon each other. Obviously we have the fact that animals come in male and female genders, who are attracted to one another. Also the relationship between animals (male) and plants (female) is of the same type, we also depend upon each other for survival.

The male force is the active force (growth and multiplication), whereas the female force is the passive force (stability and dissolution/decomposition). Too much male force will end up multiplying and overpowering its surroundings, leading to destruction. Too much female force will reverse development, reducing everything to its components. Together the male and female forces combine with the male force expanding and developing and the female force keeping it under control and everything orderly and harmonious. The male force attempts to impose itself upon everything, it wants to multiply itself. The female force on the other hand tries to bring everything back to its original element. It is the female force that allows for rebirth by encouraging reduction and decomposition back into the original element, supporting and nourishing this for the task of the male, which is to encourage growth, development and multiplication.

Imagine the world was only full of men, or only full of women. The men would spend the whole time fighting in their efforts to impose their views and themselves on the rest of the world. The women would sit around and talk all day long, developing nothing. Now consider animals and plants. The plants have a lot of yin, they just sit around all day and don't even try to move, whereas the animals are busy running around and eating everything they can put in their mouths.

The sea has a dominating male force, which is why fish are so obsessed with eating each other. It's also why there are very few plants in the sea, even the coral are animals. The air has dominating female force, therefore lots of trees and comparatively few animals in between.

The genders are one manifestation of the yin-yang principle, but on a more fundamental level it is these two forces constantly pulling back and forward against each other in a tug-of-war, and so create the cycles of Nature. Yin-yang is polarity. We live in a universe of opposites. The cycles we see in Nature are all due to the polarity of our universe, and it is these cycles (caused by yin-yang) which themselves cause growth and development of all things, from the atom to the whole universe itself.

The Philosophers' Stone also develops from the yin-yang principle of polarity. In the natural development of the Stone, and therefore everything else, the dominating principle moves to and fro, from yin to yang and back, in the form of evaporation and condensation (sun and rain). In this way the Stone develops to higher and higher degrees of perfection.

In the vegetable world grass and trees are actuated by yin and yang. They could not grow in the absence of either one of these two forces. At the beginning, yang dominates and is indicated by the budding of green leaves. Then, after the development of the blossoms, yin (destructive) follows. This principle of the Tao of constancy has long been the common practice of nature; but how many can understand (the principle of) chén yüan (true spring) which can alter this process (of nature)? I advise all of you, who wish to learn Tao, not to begin your work before you understand the principle of yin and yang.

Wu Chen P'ien, Essay on the Understanding of Truth, by *Chang Po-tuan*, 1078 AD (Chinese)

This gold is our male, and it is sexually joined to a more crude white gold—the female seed: the two together being indissolubly united, constitute our fruitful Hermaphrodite. [...] *The two (the passive and active principle) combined we call our Hermaphrodite.*

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

The male without the female is looked upon as only half a body, nor can the female without the male be regarded as more complete. For neither can bring forth fruit so long as it remains alone. But if the two be conjugally united, there is a perfect body, and their seed is placed in a condition in which it can yield increase.

The Twelve Keys, by *Basilius Valentinus*, 15th Cen.

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11. Cycles of Nature

If thou desire to see the secrets of Nature now open thine eyes.

The Chemists Key, by *Henry Nollius*, 1617 AD

Following on from the previous chapter on yin-yang, we have the cycles of Nature.

I'm sure we can all agree that Nature operates in cycles. We have days, months, years, which are all cycles. Then we have the water cycle, with water being evaporated by the sun, forming clouds and then raining down again. It is these cycles that cause growth and development, most obviously in plant life, but also in all other forms of life, and the Earth itself. Similar cycles also occur in larger systems, such as solar systems and galaxies. All these cycles are due to the yin-yang principle, which I explained in the previous chapter.

But have you stopped to think what the effect of these cycles is? I will illustrate it for you as simply as I can:

Imagine you have a handful of damp soil, which you put into a closed system in which there is sun and then rain, as there is on Earth. Every day there is sunshine (yang) which evaporates off the water, which then condenses at night (yin) and rains back down onto the soil. What will happen?

Well the first and most obvious effect is that the soil will arrange itself in layers with the lightest particles at the top, and the heaviest at the bottom. We have gravity to thank for this of course. The hot air and water vapor will rise, and with it the lightest of the particles, which attach themselves to the water. The lighter the particle is, the easier it attaches itself to the water, and the further the water will lift it while evaporating. This causes the heavier particles to sink as the lighter particles are picked up and placed back down on top of them. Everything will arrange itself in order of density. This you can already see by considering that the top layer of the Earth is a soft soil, with heavier minerals as you dig down. This is also very easily proven with a little experiment, which is also the First Part of our work in making the Stone.

The smallest and lightest particles of all will attach themselves to the water and not let go, since they are so volatile, and these particles are the *life-energy* we are looking for.

But something else happens too. With the particles continuously being moistened and then heated and dried (calcined), they will slowly break down (decompose/putrefy) into smaller particles. So over time you will end up with more of the lighter particles (less dense) and less heavier particles (more dense). The particles will get lighter and lighter until they are broken down into what they are made of, the original *life-energy*. The *life-energy* itself is infused into the water and so penetrates all of the particles as they are moistened by the water, and the *life-energy* also aids the putrefaction by encouraging the elements to break down into its own form.

So you can assume that eventually, after a very long time, the entire mass is converted into *life-energy*, which is what we call the Philosophers' Stone. But I don't recommend using soil for this process, since it will take too long.

Then there are life forms which use this *life-energy* and the lightest particles to grow and live. Plants grow in the top (lightest) layer of the soil, and use the *life-energy* which is more concentrated there for their development, which they collect and form into matter for their own use. Animals then eat the plants to absorb their *life-energy*, and other animals eat those animals for the same reason. Once eaten our stomachs digest what we eat into even smaller particles, which is just another process of putrefaction.

Plants love to grow in dead plant matter, since this is already full of *life-energy*, which is now happily decomposing into lighter particles and back into the wonderful *life-energy*.

I'll give you an illustration of how this works inside your body: when you eat an apple, you first chew it. The chewing is the first stage of decomposition, it breaks it down into smaller pieces. Then it goes into your stomach and is digested (dissolved) by your stomach acid, this is again decomposition for breaking down the matter in order to extract and reuse the particles inside of it. What you get is a range of matter: sugars, proteins, vitamins, etc. and *life-energy*. The most important of these is the *life-energy*, but since we do not normally have enough of this, we use the determined and more dense particles (sugar, protein, etc.) where we can, for the required needs of our body. The *life-energy* can be made into anything we are lacking, it can be formed into any other particle required by our body. It can even be made into water if we have not had enough to drink, or oxygen if we are not breathing enough. This is why when you ingest the Stone, you don't need to eat, drink or breathe, because your body will make this into exactly what it needs.

Scientists have found evidence of biological transmutation already, in many incidents it has been proven that animals can produce minerals that they have not ingested. This supports the existence of *life-energy*.

Crabs, shellfish and crayfish have shells made largely of calcium. A crab 17 cm by 10 cm has a shell weighing around 350 grams. Periodically these animals shed their shell and create a new one. This is called molting. When molting, a crab is very vulnerable and hides away from all other creatures so it can not get calcium by preying on other creatures.

According to French chemist C. Louis Kervran of the Conseil d'Hygiene in Paris, seawater contains far too little calcium to account for the rapid production of a shell (the calcium content of sea water is about 0.042% and a crab can form a new shell in little more than one day). If the entire body of a crab is analyzed for calcium, it is found to contain only enough calcium to produce 3% of the shell (even taking into account the calcium carbonate stored in the hepato-pancreas just before molting).

Even in water completely devoid of calcium, shellfish can still create their calcium-bearing shells as shown by an experiment performed at the Maritime Laboratory of Roscoff: "A crayfish was put in a sea water basin from which calcium carbonate had been removed by precipitation; the animal made its shell anyway." (Kervran 1972, p.58)

"Chemical analysis made on animals secreting their shells has revealed that calcium carbonate is formed on the outer side of a membrane although on the opposite side of the membrane, where matter enters, there is no calcium. This fact has left specialists perplexed." (Kervran 1972, p.58)

Evidence that Atoms Behave Differently in Biological Systems, by *Madhavendra Puri*

So you can see that the cycles of Nature are in place to purify matter, and break it down into lighter, freer particles and *life-energy* in order to be used again to create new and better life forms. Life forms grow from these lighter, volatile particles, which they form into matter according to their own needs, and when they

die Nature turns it back into the dust from whence it came.

God being before all things, when He was alone created one Substance, which He called the first matter and of that substance he created the Elements, and from them created all things.

The Crowning of Nature, by *Anonymous*, 16th - 17th Cen. (?)

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that part of the body which is dissolved, ever ascends or rises to the top, above all the other undissolved matter which remains yet at bottom. Therefore saith Avicen, that which is spiritual in the vessel ascends up to the top of the mater, and that which is yet gross and thick, remains in the bottom of the vessel.

The Root of the World, by *Roger Bacon*, 13th Cen.

Observe, furthermore, how the seeds of all things that grow, as, for instance, grains of wheat or barley, spring forth from the ground, by the operation of the Stone, and the developing influences of Sun and Moon; how they grow up into the air, are gradually matured, and bring forth fruit, which again must be sown in its own proper soil. The field is prepared for the grain, being well ploughed up, and manured with well rotted dung; for the earth consumes and assimilates the manure, as the body assimilates its food, and separates the subtle from the gross. Therewith it calls forth the life of the seed, and nourishes it with its own proper milk, as a mother nourishes her infant, and causes it to increase in size, and to grow upward. The earth separates, I say, the good from the bad, and imparts it as nutriment to all growing things; for the destruction of one thing is the generation of another. It is the same in our Art, where the liquid receives its proper nutriment from the earth. Hence the earth is the Mother of all things that grow; and it must be manured, ploughed, harrowed, and well prepared, in order that the corn may grow, and triumph over the tares, and not be choked by them. A grain of wheat is raised from the ground through the distillation of the moisture of the Sun and Moon, if it has been sown in its own proper earth. The Sun and Moon must also impel it to bring forth fruit, if it is to bring forth fruit at all. For the Sun is the Father, and the Moon the Mother, of all things that grow.

In the same way, in our soil, and out of our seed, our Stone grows through the distilling of the Sun and Moon; and as it grows it rises upwards, as it were, into the air, while its root remains in the ground. That which is above is even as that which is below; the same law prevails; there is no error or mistake. Again, as herbs grow upward, put forth glorious flowers and blossoms, and bear fruit, so our grain blossoms, matures its fruit, is threshed, sifted, purged of its chaff, and again put in the earth, which, however, must previously have been well manured, harrowed, and otherwise prepared. When it has been placed in its natural soil, and watered with rain and dew, the moisture of heaven, and roused into life by the warmth of the Sun and Moon, it produces fruit after its own kind. These two sowings are peculiar characteristics of our Art. For the Sun and Moon are our grain, which we put into our soil, as soul and spirit —and such as are the father and the mother will be the children that they generate. Thus, my sons, you know our Stone, our earth, our grain, our meal, our ferment, our manure, our verdigris, our Sun and Moon. You understand our whole magistery, and may joyfully congratulate yourselves that you have at length risen above the level of those blind charlatans of whom I spoke. For this, His unspeakable mercy, let us render thanks and praise to the Creator of all things, through Jesus Christ our Lord. Amen.

[...] *As it is with plants, so it is with metals. While they lie in the heart of the earth, in their natural ore, they grow, and are developed, day by day, through the influence of the four elements: their fire is the splendour of the Sun and Moon; the earth conceives in her womb the splendour of the Sun, and by it the seeds of the metals are well and equally warmed, just like the grain in the fields. Through this warmth there is produced in the earth a vapour or spirit, which rises upward and carries with it the most subtle elements. It might well be called a fifth element: for it is a quintessence, and contains the most volatile parts of all the elements. This vapour strives to float upward through the summit of the mountains, but, being covered with great rocks, they prevent it from doing so: for when it strikes against them, it is compelled to descend again. It is drawn up by the Sun, it is forced down again by the rocks, and as it falls the vapour is transmuted into a liquid, i.e., sulphur and mercury. Of each of these a part is left behind—but that which is volatile rises and descends again, more and more of it remaining behind, and becoming fixed after each descent. This "fixed" substance is the metals, which cleave so firmly to the earth and the stones that they must be smelted out in a red-hot furnace. The grosser the stones and the earth of the mountains are, the less pure will the metal be; the more subtle the soil and the stones are, the more subtle will be the vapour, and the sulphur and mercury formed by its*

condensation—and the purer these latter are, the purer, of course, will the metals themselves be. When the earth and the stones of the mountain are gross, the sulphur and mercury must partake of this grossness, and cannot attain to their proper development. Hence arise the different metals, each after its own kind. For as each tree of the field has its own peculiar shape, appearance, and fruit, so each mountain bears its own particular ore; those stones and that earth being the soil in which the metals grow.

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

It is then expedient to understand the manner of this Circulation, which verily is nothing else but to imbibe, refresh, or moisten the Compound in due weight or proportion with our Mercurial Water, which Philosophers command to be called Permanent Water, in which Imbibitions the Compound is digested and congealed to its natural accomplishment.

[...] *as the Infant in the Mother's Belly ought to be nourished with natural nourishment, which is Menstrual Blood, to the end it may be increased and grow in quantity and stronger in quality, so ought our Stone to be nourished*

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

The steady warmth of the sun ripens every fruit, and the warmer the sun (yet not too dry and alternating with due rains), the better do fruits mature and turn out.

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

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12. Metallic Generation

The alchemists claim that metals and minerals all grow and develop, and so are life forms, along with plants and animals. Perhaps not life forms in the sense we normally use the phrase, but if we are to define a life form as something which grows and multiplies then we must include metals and minerals in this category.

The alchemists all agree that metals have the same seed, that is to say that they are all of the same species. The different types of metals are just different stages of the same thing, of which gold is the final and complete development. To put it another way: we could say that the different (elementary) metals are stable energy states which a metal moves through in its continued development. However, this development only continues whilst the metal is in its proper environment, which is inside the earth. Once taken out of the ground a metal can only stay at the state in which we found it in. The Stone gives any metal a sudden burst of energy, which will excel it to its preferred and most stable state: gold (or silver with the less-pure White Stone). This is not a far-out notion, in fact lead has already been transmuted to gold in a lab by firing radiation at it (look it up if you don't believe me), which is a similar but massively less efficient version of what the Stone does.

I will include some long quotes from the alchemical books concerning the development of metals and minerals below. This will be helpful to understand the development of metals and get an idea how Nature works in regards to that.

The alchemists wrote a lot about how metals and minerals are generated in the Earth, which they do so as to indirectly teach the reader how to make the Stone, since the Stone is made using very similar natural processes.

However, the alchemists here are talking in theory and from a time when geology had not been well studied. Geology has come a long way in the past few hundred years, but then again, the science of today does not recognize very obvious natural processes, preferring complicated theories of the scientists' own invention. I expect the truth to be somewhere in between these two extremes.

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the great process of development into silver and gold is constantly going on. This appears from the fact that miners often find solid pieces of pure silver in tin and lead mines, and also from the experience of others who have met with pure gold in metallic veins of iron --- though this latter occurrence is more rarely observed, on account of the great impurity of iron. In some silver mines, again, quantities of solid gold have been discovered, as, for instance, in Serbia; at first, the whole appears to be silver, but in the refiner's crucible the gold is subsequently separated from the less precious metal. Thus it is the teaching of experience that Nature is continually at work changing other metals into gold, because, though, in a certain sense, they are complete in themselves, they have not yet reached the highest perfection of which they are capable, and to which Nature has destined them --- just as the human embryo and the little children are complete and perfect as far as they go, but have not attained to their ultimate goal of manhood. Gold is found in different forms, either mixed with a coarse rocky substance, or in a solid condition, or amongst the sand in the beds of rivers, being washed out of the mines by water. Golden sand is also found in the deserts of India, where there are no rivers. Silver is never found mixed with the sand of rivers, but mostly in the shape of ore in mines, or like a vein running through a rock. Lead and tin occur mostly in the shape of ore, and sometimes they are mingled with earth. The same facts have become commonly observed with regard to iron and the other metals. When different metals are discovered in the same mine, the less pure of the two will generally have a tendency to ascend and leave what remains more force to develop in the right direction.

[...] *The substance of common metals is the same as that of gold; if, then, the form of gold, or the elixir, be added to*

them, they must become gold. As the common metals become gold and silver by means of a natural process, it is quite possible that the same result should be brought about by means of the alchemist's art.

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

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the generation of metals is circular, that is, one passes easily from one to another following a circle, the cousin metals having similar properties; it is because of this that silver changes more readily into gold than any other metal.

Compound of Compounds, by *Albertus Magnus*, 13th Cen.

Now, since Nature is always striving to attain perfection, and to reach the goal set before her by the Creator of all things, she is continually at work upon the qualities of the four elements of each substance; and so stirs up and rouses the inward action of the elements by the accidental heat of the Sun, and by natural warmth, that there arises a kind of vapour or steam in the veins of the earth. This vapour cannot make its way out, but is closed in; in penetrating through fat, earthy, oily, and impure sulphureous substances it attracts to itself more or less of these foreign and external impurities. This is the reason that there are seen in it so great a variety of colours before it attains to purity and its own proper colour.

[...] *Nature has to purge away the peculiar characteristics of all other metals before she can make gold; as you may see by the fact that different kinds of metal are found in the same metallic vein.*

[...] *If, however, this pure quicksilver floats upward in a pure mineral earth, without any gross alloy, it is hardened into the pure and white sulphur of Nature by being subjected to a very moderate degree of gentle heat, and at length assumes the specific form of silver. Like all the other metals it may still be developed into gold, if it remain under the influence of its natural heat. But if the same pure, unalloyed quicksilver be subjected to a higher degree of natural heat, it is transmuted into the pure red sulphur of Nature, and becomes gold without first passing through the stage of silver. In this form it remains, because gold is the highest possible stage of metallic development.*

[...] *Those metals, indeed, which have been torn up by the roots, that is to say, that have been dug up from their own proper soil in the veins of the earth, can no longer proceed in that course of development which they pursued in their native abode; yet, as much as in them lies, they strive to be perfected.*

[...] *the operation of Nature is progressive, not retrogressive. Hence it is a great mistake to suppose that the work of Nature can be reversed by dissolution in aqua fortis, or by the amalgamation of gold or silver and quicksilver. For if the metal be plunged in a solvent, if water be distilled from it, or if quicksilver be sublimed from it, it still remains the same metal that it was before. The specific properties of a metal cannot be destroyed so as to obtain the first substance.*

[...] *The metals which we dig up out of the earth are, as it were, torn up by the roots, and, their growth having come to a standstill, they can undergo no further development into gold, but must always retain their present form, unless something is done for them by our Art. Hence we must begin at the point where Nature had to leave off: we must purge away all impurity, and the sulphureous alloy, as Nature herself would have done if her operation had not been accidentally, or violently, disturbed. She would have matured the original substance, and brought it to perfection by gentle heat, and, in a longer or shorter period of time, she would have transmuted it into gold. In this work Nature is ceaselessly occupied while the metals are still in the earth;*

[...] *First, the earth which was created rich, great, deep, wide, and broad, was, through the daily operation of the Sun's rays, penetrated to her very centre with a fervent, bubbling, vaporous heat. For the earth in herself is cold and saturated with the moisture of water. At length the vapours which were formed in this way in the heart of the earth became so strong and powerful as to seek to force a way out into the open air, and thus, instead of effecting their object, threw up hills and hillocks, or, as it were, bubbles on the face of the earth. And since in those places where mountains were formed the heat of the Sun must have been most powerful, and the earthy moisture rich and most plentiful, it is there that we find the most precious metals. Where the earth remained plain, this steam did not succeed in raising up mountains; it escaped, and the earth, being deprived of its moisture, was hardened into rocks. Where the earth was poor, soft, and thin, it is now covered with sand and little stones, because it never had much moisture, and, having been deprived of the little it possessed, has now become sandy and dry, and incapable of retaining moisture.*

No earth was changed into rocks that was not rich, viscous, and well saturated with moisture. For when the heat of the Sun has sucked up its moisture, the richness of the earth still makes it cohere, although now it has become hard and dry; and earth that is not yet perfectly hard is even at the present time undergoing a change into hard stones, through the diligent working of Nature. But the steam and the vapours that do not succeed in escaping, remain enclosed in the mountains, and are day by day subjected to the maturing and transmuting influences of the Sun and the planets.

A Tract of Great Price Concerning the Philosophical Stone, by *A German Sage*, 1423 AD

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all things are produced of a liquid air or a vapour, which the elements distil into the centre of the earth by a continual motion, and that as soon as the Archeus has received it, his wisdom sublimes it through the pores, and distributes it to each place, producing different things according to the diverse places in which it is deposited. Some think that each metal has its own seed. But this is a great mistake, for there is only one seed. The sperm which appears in Saturn is the same as that which is found in gold, silver, copper, &c.; their difference is caused by the place, and by the time during which Nature was at work upon them, the procreation of silver being achieved sooner than that of gold, and so with the other metals. The vapour which is sublimed by heat from the centre of the earth, passes either through cold or warm places. If the place be warm and pure, and contain adhering to it a certain fatness of sulphur, the vapour (or Mercury of the Sages) joins itself to its fatness, and sublimes it together with itself. If in the course of its further sublimation this unctuous vapour reaches other places where the earth has already been subtilized, purified, and rendered moist by previous ascending vapours, it fills the pores of this earth, and with it becomes gold. But if this unctuous moisture be carried to impure and cold places, it becomes lead; if the earth be pure and mingled with sulphur, it becomes copper. For the purer the place is, the more beautiful and perfect will the metal be. We must also note that the vapour is constantly ascending, and in its ascent from the earth's centre to its superficies, it purifies the places through which it passes. Hence precious metals are found now where none existed a thousand years ago, for this vapour, by its continual progress, ever subtilizes the crude and impure, and as continually carries away the pure with itself. This is the circulation and reiteration of Nature. All places are being more and more purified: and the purer they become, the nobler are their products.

[...] *The substance of stones is the same as that of all other things; and their quality is determined by the purity of the places in which they arise. When the four elements distil their vapour to the centre of the earth, the Archeus of Nature expels and sublimes it in such a manner that it carries with it in its passage through the pores of the earth, all the impurities of these places up to the surface, where they are congealed by the air, all that pure air engenders being congealed by crude air, their ingression being mutual, so that they join one with another, since Nature rejoices in Nature. Thus rocks and stones are gradually built up and generated. Now the larger the pores of the earth, the greater is the quantity of impurities carried upward; and thus the earth is most completely purified under those places where there is a great accumulation of stones or rocks at the surface, and in this manner the procreation of metals becomes easier in these places. This explains the fact that metals are scarcely ever found in plains, but nearly always in the bowels of rocky hills. The plains are often moist with elemental water which attracts to itself the rising vapour, and with it is digested by the rays of the Sun into the rich clay which potters use. In places where the soil' is gross, and the vapour contains neither unctuousness nor sulphur, it produces herbs and grass in the meadows. The precious stones, such as diamonds, rubies, and emeralds, chrysopras, onyx, and carbuncle, are all generated in the same manner as ordinary stones. When the natural vapour is sublimed by itself without sulphur or the unctuosity of which we have spoken, and reaches a place where there is pure salt water (i.e., in very cold places, where our sulphur cannot exist, for could it exist, this effect would be hindered), diamonds are formed. The unctuous sulphur which rises with the vapour cannot move without warmth, and is instantly congealed, when it reaches a slightly cold place, leaving the vapour to continue its upward movement without it.*

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

All philosophers affirm, with one consent, that metals have a seed by which they are increased, and that this seminal quality is the same in all of them

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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13. The Emerald Tablet

This chapter is dedicated to The Emerald Tablet, which is the only surviving genuine writing of Hermes, the founder of alchemy in this age. Hermes was called Mercury by the Romans, the messenger of the gods, and it is after Hermes that the word *mercury* is used so commonly in alchemy. By the Egyptians he was called Thoth (Djehuty). Alchemy is also called the "hermetic" art, after Hermes, and even today the term "hermetically sealed" can be used to describe an airtight seal (necessary in alchemy.)

Some believe Hermes was Noah of flood fame, others believe he was Enoch. Regardless, Hermes was the person who carried the knowledge of the sacred sciences over the last big catastrophe to save it from destruction (which leans towards him being Noah.) It was also Hermes who began the vow of secrecy, reserving alchemy only for a limited elite of the wise, but with the understanding that the secret will be released again at the end of the age.

There are many legends surrounding the tablet, the name of the tablet itself comes from a legend of it being found written on a tablet made of emerald in the crypt of Hermes. Though in reality it appears that The Emerald Tablet has been in continuous circulation passing through the hands of the alchemists since the beginning.

The Emerald Tablet itself is the central and most concise of alchemical texts, and it is also the most accurate, explaining the full theory, practice and philosophy in just a few words.

I will list 5 different translations of each line, including my own, and provide commentary.
Line 1. Arabic translation.
Line 2. Newton's translation.
Line 3. Beato's translation.
Line 4. Contemporary rendering of the Latin text.
Line 5. Author's translation (bold).

It contains an accurate commentary that can't be doubted.
Tis true without lying, certain most true.
This is true and remote from all cover of falsehood.
[It is] true, without error, certain and most true,
A fundamental truth, without error, perfect and complete.

This line is informing us that what is being said is a fundamental truth, not only a relative truth. Relative truths can change, such as "the sky is blue", it is not always true. Fundamental truths never change, are always true, and therefore can be applied on any level, or in any situation.

It states: What is the above is from the below and the below is from the above. The work of wonders is from one.
That which is below is like that which is above that which is above is like that which is below to do the miracles of one only thing.
Whatever is below is similar to that which is above. Through this the marvels of the work of one thing are procured and perfected.

That which is below is as that which is above, and that which is above is as that which is below, to perform the miracles of the one thing.
As above, so below; the greater and lesser; macrocosm and microcosm: they are the same. Following this principle, all things were made from the One.

There are two statements on this line. The first is telling us that every level follows the same fundamental principles. Things above us (macrocosms: planets, solar systems, galaxies) and things below us (microcosms: the Philosophers' Stone, atoms, etc.) follow exactly the same principles. They may look different from our perspective, but they all operate in the same way. This is very important to understand, if you can grasp this fact then you will start to see it everywhere. It is because of this that we know how to make the Stone and why it works. On a different level, it also tells us that spirituality, philosophy and the physical world again follow the same principles. If something is true spiritually then it must also have a physical counterpart. There is nothing which applies to one and does not apply to the other.

The second statement tells us that creation and perfection (purification, evolution) is caused by the previous statement. Things would not grow and evolve (both physically and spiritually) if it were not for the fact that each level is a mirror of all others. It tells us that this comes from *one*, in accordance with *one*. One is God, one is everything, one is nothing, one is the only thing whose existence is self-supported, the existence of everything else comes from this *one*, all following the same principles. One is the only thing that exists, whereas everything else is a distorted reflection of the one.

And all things sprang from this essence through a single projection. How marvelous is its work! It is the principle part of the world and its custodian.
And as all things have been arose from one by the mediation of one: so all things have their birth from this one thing by adaptation.
Also, as all things are made from one, by the consideration of one, so all things were made from this one, by conjunction.
And as all things were from the one, by means of the meditation of the one, thus all things were born from the one, by means of adaptation.
And as all things arose from a thought by the One; thus all things were formed as an adaptation of the One. This is the fundamental principle.

Here we are told that all things (literally everything, on every level) come from the *one*. It is important to also remember the previous line, that all principles apply to every level. Therefore we know it holds true to both the spiritual and the physical. The biggest mistake of both modern science and spirituality is to assume that the two are separate.

On a spiritual and philosophical level it tells us that God created all things by adapting himself. God did not change himself, but each level below him is a distorted reflection of the level above. So all things are God by adaptation. It also says that it was the meditation, or thought, of God which began this, it implies a single thought. You can imagine this like a ripple on the surface of a flat lake; one single movement in stillness (emptiness) creates a series of ripples, each a reflection of the former. The ripples all follow exactly the same principle, but they become distorted as they get further away from the source. Each ripple creates the next ripple as a slightly more distorted reflection of itself.

On a physical level it tells us that everything is actually made of the same stuff. It is interesting to note here

that we have discovered this with science (everything is made of energy) but it is not entirely obvious just by looking around you. Because the physical follows the same principles as the higher existences, we must accept the existence of a physical substance (particle) which is the root of what everything is made out of. We can't just call it energy, and be happy that it is only a concept. It must be physical - all spiritual things have a physical counterpart and vice versa. This thing is the *life-energy* I have been talking about. So this line is also telling us about the *life-energy*, and how everything in the physical world is made from *life-energy* by adaptation.

Its father is the sun and its mother is the moon. Thus the wind bore it within it and the earth nourished it.
The Sun is its father, the moon its mother, the wind hath carried it in its belly, the earth its nurse.
The father of it is the sun, the mother the moon. The wind bore it in the womb. Its nurse is the earth, the mother of all perfection.
Its father is the Sun, its mother is the Moon, the Wind carried it in its belly, its nurse is the earth.
Its father is the Sun, its mother is the Moon, it is carried by the wind, it is nursed by the earth.

Firstly, we have the reference to the sun and the moon. This is clearly symbolism for the polarity of yin (moon) and yang (sun). However, you should consider that the sun and moon are more important than just *symbols* of polarity. There is a reason why we have one sun and one moon from our perspective on Earth, it is not just chance as science might make you believe. Again, yin-yang is a fundamental principle and therefore applies on all levels, including in this physical reality. Therefore the moon and sun are literally physical counterparts of the yin-yang principle. It is interesting to note how the sun and moon appear to be *exactly* the same size when looking up at them from Earth, this is a big coincidence if it is only a coincidence. It means that the sizes and distances of the sun and moon are in perfect harmony with each other, which could be one of the major factors which has made the conditions optimum for life on Earth in this physical plane and at this time.

The sun and moon also symbolize (they are literal counterparts of) fire and water (from the level above.) Polarity again, and we are moving towards more physical symbolism, closer to our own level. These again are counterparts of the two substances from which we make the Stone (now on a microcosmic level), which come themselves from one single ingredient. I hope you can see how in this manner, the theory and practice of making the Stone applies on all levels, from the very physical and chemical level, to the philsophical and macrocosmic spiritual level.

The wind is the carrier and the distributor. It is easier to explain this to you from a one up macrocosmic perspective (one level above us): the level of the Earth. On the Earth we have the water cycle where the water is evaporated and forms clouds. The clouds then rain back down onto the Earth. Without this life could not exist because it is necessary to grow plants, which animals need to eat (or animals eat other animals who eat plants). But there is an important and often overlooked factor: without the wind all the water would just go up, and then come back down in the same place. This means that there would be no water on the land, as it would only rain on the sea, since water on land eventually runs into the sea. In which case there would be no life on land and we humans would not exist, so we have wind to thank for our existence. The wind is absolutely necessary for the natural distribution of things (water, seeds, etc.) This also applies to making the Stone, without the movement of the water vapor (caused by heat and cold) the process would not work. The formation of the Stone is a reflection of the operation of the Earth, and all other levels too. This is what I mean when I say that we must follow the guidance of Nature.

Just as the earth is the nurse for plants - they grow from it and are supported by it. In the same way the Earth supports and cares for us humans. In the same way the earth is the matter which allows us to capture and contain, in a way "tame", the life-energy in order to make the Stone. The earth is never the active force, it is a passive (feminine, yin) force. It is the matrix. Earth does not actively do anything, it only supports and *nurses* those that depend upon it, protecting them and lifting them up. So earth is truely the nurse of all things. In this physical world the earth is solid matter, but it has its counterparts on the other levels too.

Together we have fire (sun), water (moon), wind, and earth. These are the 4 elements. Everything is made through the actions of these four elements as they act on and move between one another (in the same way the yin and yang are always pulling back and forth.) The ancients did not literally believe that everything was made of these four elements in the sense that everything is made of H2O, mud and air, as history books might try to tell you. These are the states of matter: earth, water and wind are solid, liquid and gas, and fire is heat. So it is actually saying that everything is made of solid, liquid, gas and heat. These are the states of matter on our physical level, with counterparts on the other levels.

Father of talismans and keeper of wonders. Perfect in power that reveals the lights.
The father of all perfection in the whole world is here. Its force or power is entire if it be converted into earth.
Its power is perfected if it is turned into earth.
Its power is whole if it has been turned into earth.
Its power is complete if it can be turned into earth.

Here we are told that *it* can be perfected if it's turned into earth. This is written on physical terms, saying that if we can turn the 4 elements into earth, which is the element of the physical level we are in, then we will perfect *it*. "It" means the power, which I call life-energy. So if we can convert the life-energy into a physical form (into earth) then we have perfected it on this level. Again: if we can turn the energy from the 4 elements into earth then we will have converted and perfected the energy for use on this here physical level. It must be turned into earth if we are to use it on this level since for a physical world we need a physical Stone, which is the counterpart (reflection) of the One on this level.

So you can see how the Philosophers' Stone is the physical manifestation of the power of God.

It is a fire that became our earth. Separate the earth from the fire and you shall adhere more to that which is subtle than that which is coarse, through care and wisdom.
Separate thou the earth from the fire, the subtle from the gross sweetly with great industry.
Separate the earth from the fire, the subtle and thin from the crude and coarse, prudently, with modesty and wisdom.
You will separate the earth from the fire, the subtle from the dense, sweetly, with great skill.
Separate the earth from the fire; the subtle from the dense, the light from the heavy; with care and wisdom.

These are direct instructions on how to actually make the Stone, which of course is the same way that all things are perfected on all levels. With great care and wisdom (the wisdom is required to work out the method) you must separate the lighter particles from the denser particles. This is literally how you make the Stone, as you can see in the practical instructions, particularly the First Part of the Great Work.

I will also interpret this from a spiritual perspective just for you to see how it applies on every level: realize which of your desires are promoting freedom, and which are promoting restriction, then separate the free from the restrictive. Focus on the free and positive desires (positive energy, good intention) and they will grow and expand, converting the remaining negative thoughts (negative energy, bad intention) into their own free, light and positive form.

I hope you can see how the same fundamental principles apply to every level, and how the Stone is a real and physically obtainable substance which follows the exact same principles.

It ascends from the earth to the heaven. It extracts the lights from the heights and descends to the earth containing the power of the above and the below for it is with the light of the lights.
It ascends from the earth to the heaven again it descends to the earth and receives the force of things superior and inferior.
This ascends from the earth into the sky and again descends from the sky to the earth, and receives the power and efficacy of things above and of things below.
It ascends from earth into heaven and again it descends to the earth, and receives the power of higher and of lower things.
It repeatedly ascends from earth to heaven, and then descends from heaven to earth, thus receiving power from both the high and the low.

Again, direct instructions for making the Stone, now focusing on the Second Part of the practical operations. The Stone is repeatedly evaporated (ascends) and condensed (descends), from this it becomes more purified and gains power (more *life-energy*.)

The repeated change of state, between solid, liquid and gas, allows the substance to become purer and it increases the amount of *life-energy*.

From a spiritual perspective you could say that our moving between the astral and physical planes, repeatedly dying and being born again, is an example of us perfecting ourselves, following the same principles.

Therefore the darkness flees from it.
By this means ye shall have the glory of the whole world thereby all obscurity shall fly from you.
By this means you will acquire the glory of the whole world, and so you will drive away all shadows and blindness.
Thus you will have the Glory of the whole world. Therefore will all obscurity flee from you.
Then you will have the glory of the whole world. All ignorance will flee from you.

This is saying firstly that you will have the "glory of the whole world", which is the highest honor in the physical world: the Philosophers' Stone, which is the physical counterpart of the power of God.

Secondly, all obscurity, or ignorance, will flee from you. This applies of course on every level. It means that you will now understand so much about the workings of Nature, and no longer be ignorant, and new knowledge will come to you easily - it will be easy for you to see the truth from the lies. It also means, from the physical standpoint of making the Stone, that once past a certain point of purity, the Stone will very quickly be able to become more pure. Once it gets passed a tipping point, the Stone will convert impurity

into its own pure form, as opposed to being diluted or corrupted by any dense or impure particles (exponential development.)

The greatest power overcomes everything that is subtle and it penetrates all that is coarse.
Its force is above all force, for it vanquishes every subtle thing and penetrates every solid thing.
For this by its fortitude snatches the palm from all other fortitude and power. For it is able to penetrate and subdue everything subtle and everything crude and hard.
Of all strength this is true strength, because it will conquer all that is subtle, and penetrate all that is solid.
It is true force and the most powerful, for it conquers all subtle things and penetrates all solid things.

The Stone will convert all subtle and undetermined things into its own form, and for solid (determined) things it will penetrate them and bring them towards their true perfection. This is why it will protect a life-form from decay, and it will turn any metal into gold. It penetrates all things and encourages them to reach their full potential.

Again, it is the manifestation of the power of God in a physical form.

[Line not present in Arabic translation]
So was the world created.
By this means the world was founded
Thus was the world created.
This is how the world was made.

The world was made following these exact same principles. As were all worlds, planes, universes and realities.

The formation of the microcosm is in accordance with the formation of the macrocosm.
From this are and do come admirable adaptations whereof the means (Or process) is here in this.
And hence the marvelous cojunctions of it and admirable effects, since this is the way by which these marvels may be brought about
From this were wonderful adaptations, of which this is the means.
Each level is a reflection of the one above; the microcosm is in accordance with the macrocosm. Now you know how all things are made through adaptation from the One.

All things: all matter, all worlds, all frequencies, all universes, all planes, are adaptations of the same thing, following the same principles. It starts with the One, and from there each level is a distorted reflection, an adaptation of the same thing, each level being a reflection of the level above. This is how all things are made. This is why the physical world exists. This is what it is. This is what all things are.

The scholars made this their path. This is why Thrice Hermes was exalted with wisdom.
Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world.
And because of this they have called me Hermes Tristmegistus since I have the three parts of the wisdom and Philosophy of the whole universe.
Therefore am I named Thrice-Great Hermes, having the three parts of the philosophy of the whole world.
This is the path of knowledge. Hence I am Hermes Thrice-Great, having three parts of the philosophy of

the whole world.

Alchemy is the path of knowledge. One of the more difficult paths to enlightenment, reserved for the wise and intellectual. Traditionally that was so, but now is the time of alchemy.

Hermes is "thrice-great" (three times great) because he was the custodian of the three sacred sciences: alchemy, astrology and geometry. The three sacred sciences are all related to each other of course, since like everything else they follow the same principles.

This is his last book that he hid in the catacomb.
That which I have said of the operation of the Sun is accomplished and ended.
My speech is finished which I have spoken concerning the solar work.
It is finished, what I have said about the working of the Sun.
I have said all that is needed concerning the operation of the Sun.

According to Hermes, this should be all that is necessary to fully understand. That is assuming you already have a good understanding of philosophical principles. I hope that my commentary has helped you to understand The Emerald Tablet and see the truth of alchemy.

It is the operation of the sun because the sun is a level above us and a symbol for the Stone. The same principles apply on every level.

A fundamental truth, without error, perfect and complete.
As above, so below; the greater and lesser; macrocosm and microcosm: they are the same. Following this principle, all things were made from the One.
And as all things arose from a thought by the One; thus all things were formed as an adaptation of the One. This is the fundamental principle.
Its father is the Sun, its mother is the Moon, it is carried by the wind, it is nursed by the earth.
Its power is complete if it can be turned into earth.
Separate the earth from the fire; the subtle from the dense, the light from the heavy; with care and wisdom.
It repeatedly ascends from earth to heaven, and then descends from heaven to earth, thus receiving power from both the high and the low.
Then you will have the glory of the whole world. All ignorance will flee from you.
It is true force and the most powerful, for it conquers all subtle things and penetrates all solid things.
This is how the world was made.
Each level is a reflection of the one above; the microcosm is in accordance with the macrocosm. Now you know how all things are made through adaptation from the One.
This is the path of knowledge. Hence I am Hermes Thrice-Great, having three parts of the philosophy of the whole world.
I have said all that is needed concerning the operation of the Sun.

The Emerald Tablet, by *Hermes*, translated by *Author*

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14. What Is It Made From?

The Stone is made out of only one ingredient.

Know also that there is only one thing in the whole world that enters into the composition of the Stone, and that, therefore, all coagulation, and admixture, of different ingredients, would shew you to be on a wrong scent altogether.

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

From the one substance is evolved, first the White, and then the Red Tincture; there is one vessel, one goal, and one method.

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

Not only is there nothing else used than this one ingredient, but you must be careful not to accidentally allow any other matter to become mixed with it. A small amount of dust or water would not ruin the work completely, but will certainly increase the time it takes to make it.

For the pure substance is of one simple essence, void of all heterogeneity; but that which is impure and unclean, consists of heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrefy and corrupt. Therefore let nothing enter into your composition, which is alien or foreign to the matter, as all impurity is; for nothing goes to the composition of our stone, that proceedeth not from it neither in part nor in whole. If any strange or foreign thing be mixed with it, it is immediately corrupted, and by that corruption your work becomes frustrated.

The Root of the World, by *Roger Bacon*, 13th Cen.

The ingredient is urine. I understand this may sound strange, and suspiciously convenient, on first hearing, however, there is sound and logical reasoning for the Stone to be made from urine.

Firstly I must explain that the Stone could in theory be made from anything, since everything contains the *life-energy* to some degree, which is the active ingredient of the Stone. Urine contains this *life-energy* in high concentration, due to the fact that it has just come out of you, and you, as a living animal, are full of *life-energy*.

The stone also is in everything, that is, Nature is in everything. And because Nature has in itself all names, and Nature is all the world, therefore the stone has many names and is said to be in everything: although one is nearer than another

Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.

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let it be supposed, for an illustration of this subject, that any one would propose to make malt, he may effect his purpose in the other grains, but barley is generally chosen, because its germ is made to sprout by a less tedious process, which is to all intents and purposes what we want in the extraction of our mercury

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

From the urine we will need to extract a distillate (water) and a salt. The *life-energy* is in the water, and since the *life-energy* is so volatile it will remain with the water even when the water is distilled (evaporated and condensed). Our bodies do not want to reject the *life-energy* in the urine, but have no choice since the *life-energy* is attached to the water.

Secondly, urine is the perfect ingredient because it is as of yet undetermined. That is, it has been well filtered, broken down and purified. It contains all kinds of different minerals, but in minute particles not yet assigned to any purpose.

Our true and real Matter is only a Vapor, impregnated with the Metallic Seed, yet undetermined

Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD

Following the cycles of Nature we can separate the dense and light particles, the lightest particles are a salt. It does not matter what the actual minerals are in the urine, we just want whatever is the lightest and most volatile, which will be in the form of a salt. It is necessary that our Stone has a body, it cannot be made with water alone. This salt is the perfect body because it will absorb the water, and is itself most volatile, but still in a solid form. Also since the salt is newly formed it is not yet stable and determined and will therefore easily break down, which is what we need it to do.

I hope you see the requirements for our substance. We are looking only for water containing an abundance of *life-energy*, and also very light matter which is ready to absorb the water and break down. There is nothing special or magical about urine, it is just that urine is already pure and prefiltered by our bodies, and it meets all the qualifications we are looking for. Other substances could be used, but urine has been found to be the most efficient by the alchemists, many of whom experimented with many different substances.

The best urine to use is that of a dark yellow color, since this means there is less water and more body, which is useful in the First Part of the work. Therefore the best time to collect the urine to be used for making the Stone is the first time you urinate in the morning. This fact has become an open secret, as you can see from the society so-named "Hermetic Order of the Golden Dawn", who managed to figure out the true ingredient for the Philosophers' Stone, but unfortunately thought that this itself was a metaphor.

So to recap: the only ingredient of the Philosophers' Stone is urine, preferably obtained in the morning. You will need around 1 liter.

Following are some nice riddles from various alchemical books showing that the ingredient is urine.

This Matter lies before the eyes of all; everybody sees it, touches it, loves it, but knows it not. It is glorious and vile, precious and of small account, and is found everywhere.

The Golden Tract Concerning the Stone of the Philosophers, by *An Anonymous German Philosopher*, 16th - 17th Cen. (?)

Know that our Mercury is before the eyes of all men, though it is known to few. When it is prepared, its splendour is most admirable; but the sight is vouchsafed to none, save the sons of knowledge. Do not despise it, therefore, when you see it in sordid guise; for if you do, you will never accomplish our Magistery—and if you can change its countenance, the transformation will be glorious. For our water is a most pure virgin, and is loved of many, but meets all her wooers in foul garments, in order that she may be able to distinguish the worthy from the unworthy.

The Fount of Chemical Truth, by *Eirenaeus Philalethes*, 1694 AD

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when you shall be acquainted with the causes of this disposition you will admire that a Matter so corrupt should contain in itself such a heavenly like nature

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

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by the ignorant and the beginner it is thought to be the vilest and meanest of things. It is sought by many Sages, and found by few; [...] *Men have it before their eyes, handle it with their hands, yet know it not, though they constantly tread it under their feet.* [...] [the matter is] *very common, and may be everywhere obtained in abundance;*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

Our substance is openly displayed before the eyes of all, and yet is not known. [...] *our water that does not wet the hands*

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

There is something which everyone recognizes, and whoever does not recognize it will rarely, perhaps never find it. The wise man will keep it and the fool will throw it away, and the reduction comes easily to the man who knows it.

A Magnificent and Select Tract on Philosophical Water, by *Anonymous*, 13th - 17th Cen. (?)

The wonderful Tao exists not far away from your own body. It is not necessarily found in the high mountains or in unknown waters.

Three Alchemical Poems, by *Chang Po-tuan*, 11th Cen. (Chinese)

There is only one spring in all the world from which this water may be obtained. [...] *It issues in a secret place, and its waters flow over all the world. It is familiar to all, yet none knows the principle, reason, or way to find the spring* [...] *For this reason, that Sage might well exclaim, "O water of a harsh and bitter taste!" For, in truth, the spring is difficult to find; but he who knows it may reach it easily, without any expense, labour, or trouble. The water is, of its own nature, harsh and bitter, so that no one can partake of it; and, because it is of little use to the majority of mankind, the Sage doth also exclaim, "O water, that art lightly esteemed by the vulgar, who do not perceive thy great virtues, in thee lie, as it were, hid the four elements. Thou hast power to dissolve, and conserve, and join nature, such as is possessed by no other thing upon earth."*

[...] *It is called Rebis (Two-thing), is a Stone, Salt, one body, and, to the majority of mankind, a vile and despised thing.* [...] *Our Matter is one of the commonest things upon earth, and contains within itself the four elements. It is, indeed, nothing short of marvellous that so many seek so ordinary a thing, and yet are unable to find it.*

[...] *The two are really only one very limpid water, which is so bitter as to be quite undrinkable. The quantity of this water is so great that it flows over the whole earth, yet leads to nothing but the knowledge of this Art. The same also is misused too often by those who desire it. Take also the "fire," and in it you will find the Stone, and nowhere else in the whole world. It is familiar to all men, both young and old, is found in the country, in the village, in the town, in all things created by God; yet it is despised by all. Rich and poor handle it every day. It is cast into the street by servant maids. Children play with it. Yet no one prizes it, though, next to the human soul, it is the most beautiful and the most*

precious thing upon earth, and has power to pull down kings and princes. Nevertheless, it is esteemed the vilest and meanest of earthly things. It is cast away and rejected by all.

[...] *For the Stone is prepared out of nothing in the whole world, except this substance, which is essentially one. He who is unacquainted therewith can never attain the Art. It is that one thing which is not dug up from mines, or from the caverns of the earth, like gold, silver, sulphur, salt, &c., but is found in the form which God originally imparted to it. It is formed and manifested by an excessive thickening of air; as soon as it leaves its body, it is clearly seen, but it vanishes without a trace as soon as it touches the earth, and, as it is never seen again, it must therefore be caught while it is still in the air.*

[...] *For no one would dream of buying the true Matter at the apothecary's; nay, that tradesman daily casts it into the street as worthless refuse.*

[...] *XXXVII. PYTHAGORAS, in his Fourth Table, says: How wonderful is the agreement of Sages in the midst of difference! They all say that they have prepared the Stone out of a substance which by the vulgar is looked upon as the vilest thing on earth. Indeed, if we were to tell the vulgar herd the ordinary name of our substance, they would look upon our assertion as a daring falsehood. But if they were acquainted with its virtue and efficacy, they would not despise that which is, in reality, the most precious thing in the world. God has concealed this mystery from the foolish, the ignorant, the wicked, and the scornful, in order that they may not use it for evil purposes.*

[...] *The Stone is mystic, or secret, because it is found in a secret place, in an universally despised substance where no one looks for the greatest treasure of the world. Hence it may well be called The HIDDEN STONE.*

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

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15. The Time

It's difficult to determine exactly how long it will take to make the Stone, since this depends upon many factors.

The main factors which affect the time are:
1. How well you distil and purify you substance in the First Part.
2. How accurate is the degree of heat.
3. The ambient (room) temperature.
4. The size and shape of your vessel (flask).
5. The quantity of the substance.

There are also other less important factors, such as air pressure and astrological implications, but these are outside of your control and so not worth worrying about.

Compare Aurel. Augurell., Book III:
"Ye scarcely will anyone so exactly compute the years,
As not either to diminish or add to their number"
For suitable material will sometimes accelerate the process, and unsuitable retard the same.
Or intense heat will by a little exceed the measure, but water by much.
And time and place will vary".

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

However, an average amount of time for the whole process is 3 years. You could possibly get this down to 18 months if you take more effort in the First Part and have all the factors under strict control. Also, it could easily take 5 or even 8 years if the conditions are not so good.

It takes a long time to make the Stone, but the work is not hard, nor does it require much effort. For the most part you simply need to check on the progress whenever you like, or at least every couple of weeks. Therefore even a very busy person can find time to make the Stone. The time is long but the work is easy.

The alchemical books are very obscure with the time. They do it on purpose to test the patience and dedication of the beginner. It works. Most people have no idea it takes years to make the Stone, and so eventually give up, even if they were on the right track. Some of the alchemical books directly lie about how long it takes, but as a rough guide you can assume they mean a year when they say a month, a month when they say a week, and a week when they say a day.

The proper duration of our Magistery, and the day and hour of is nativity and generation, are also shrouded in obscurity. Its conception, indeed, takes place in a single moment; here we are to notice the conjunction of the purified elements and the germ of the whole matter; but if we do not know this, we know nothing of the entire Magistery. There are certain signs which occur with great regularity, at their own proper times and seasons, in the development of this Stone; but if we do not understand what they are, we are as hopelessly in the dark as before. The same remark applies to the exact proportions in which the different elements enter into its composition. The time required for the whole operation is stated by Rhasis to be one year; Rosinus fixes it at nine month; others at seven; others at forty, and yet

others at eighty, days.

[...] *I knew a man says Gregory, who began the work in the right way, and achieved the White Tincture; but when there was some delay about the appearance of the Red Colour, he gave up in despair, etc. This man knew the simple elements of our Art, their purification, commixtion, and the different signs which were to appear; he was ignorant only of the day and hour in which the conjunction of the simple elements and the completion of the work might be expected; and because he did not know what to do at the right time, the whole Magistery vanished from his sight. For the White Stone was net yet fixed, and, being exposed to too much heat, it evaporated.*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

The Wise reduce years to months, months to weeks, weeks to days.

A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD

You should certainly try to optimize the heat and other factors in order to make the Stone sooner. However, you should not rush the Stone. You can't rush nature. If you want to accelerate Nature you have to play by its rules, it won't play by yours.

Bear in mind that the chief error in this Art is haste

The Epistle of Bonus of Ferrara, by *Peter Bonus*, 14th Century

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You must not yield to despondency, or attempt to hasten the chemical process of dissolution. For if you do so by means of violent heat, the substance will be prematurely parched up into a red powder, and the active vital principle in it will become passive, being knocked on the head, as it were, with a hammer. [...] *Patience is, therefore, the great cardinal virtue in Alchemy.*

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

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you must exercise considerable patience in preparing our Elixir, if it is to become all that you wish it to become. No fruit can grow from a flower that has been plucked before the time. He who is in too great a hurry, can bring nothing to perfection, but is almost sure to spoil that which he has in hand.

The Twelve Keys, by *Basilius Valentinus*, 15th Cen.

The greater haste we make, the less will be our speed.

The Chemical Treatise, Or, The Ordinal of Alchemy, by *Thomas Norton*, 1477 AD

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16. The Heat

Most of the work in making the Stone consists of optimizing the heat to be the perfect temperature. The degree of heat must be under strict control; too much and you will destroy the work, too little and it will not develop.

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the external fire of the furnace should be neither too violent (in order that the equilibrium of chemical forces in the substance may not be disturbed), nor yet too gentle, so that the action of the inward fire may not languish for want of outward heat. It should be just such as to keep up an equable vital warmth.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

The happy prosecution of the whole work, consists in the exact temperament of the fire; therefore beware of too much heat, lest you come to solution before the time, viz., before the mater is ripe; for that will brig you to despair of attaining the end of your hopes.

[...] *Close up well they vessel, and pursue to the end. For there is no generation of things, but by putrefaction, by keeping out the air, and a continual internal motion, with an equal and gentle heat.*

The Root of the World, by *Roger Bacon*, 13th Cen.

In the First Part of the Work and the very last part, you will be using high heat. A high degree of heat is called by the alchemists a "dry heat" because it causes all the moisture to be evaporated.

However, the majority of the Work requires a "moist heat", which means that the body is never dried out completely, and the moisture is circulating. A moist heat evaporates off most (but not all) of the moisture, then allows it to condense and rain back down onto the body, in an imitation of Nature's water cycle.

The exact degree of heat required is, like the time it takes, difficult to state as an absolute since it is relative and depends on your matter and vessel. The trick is just to adjust the heat so that the moisture circulates (evaporates and condenses) as efficiently as possible.

The water, or fire, being subtle, ascends, while the body is hard, and remains where it is. The separation must be accomplished by gentle heat, i.e., in the temperate bath of the Sages, which acts slowly, and is neither too hot nor too cold. Then the Stone ascends to heaven, and again descends from heaven to earth. The spirit and body are first separated, then again joined together by gentle coction, of a temperature resembling that with which a hen hatches her eggs.

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

This then is the thing, that the vessel with the medicine be put into a moist fire; to wit, that the middle or one half of the vessel be in a moist fire, or balneo, of equal heat with horse-dung, and the other half out of the fire, that you may daily look into it.

The Root of the World, by *Roger Bacon*, 13th Cen.

In the beginning of the Second Part, the degree of heat required will likely be equal to, or slightly above, body temperature (100°F/37°C). The heat will need to be increased as the Stone develops to the black, white and red stages. Common sense should be able to inform you of the degree of heat required. It should be a comforting degree of heat, not an aggressive degree of heat, and it should support the circulation of the moisture.

Therefore saith Rhasis, be very diligent and careful in the sublimation and liquefaction of the matter, that you increase not your fire too much, whereby the water may ascend to the highest part of the vessel. For then wanting a place of refrigeration, it will stick fast there, whereby the sulphur of the elements will not be perfected. For indeed in this work, it is necessary that they be many times elevated, or sublimed, and depressed again. And the gentle or temperate fire is that only which completes the mixture, makes thick, and perfects the work.

The Root of the World, by *Roger Bacon*, 13th Cen.

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17. Different Methods

As you may have guessed, there is not only one possible method or one possible ingredient in the world for the making of the Stone. There are several ways to get to the same place. As long as you are following the rules of Nature you will get the Stone by whatever method you use. Some methods will be more efficient (quicker) than others.

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many ways have been sought to the Tincture of the Philosophers, which finally all came to the same scope and end.

The Book Concerning the Tincture of the Philosophers, by *Theophrastus Paracelsus*, 16th Cen.

For the making whereof several operations have been invented by several philosophers, that that might be completed by art which was left by Nature; since Nature herself is always inclined toward her own perfection.

Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.

The method I am presenting in this book is, I'm sure, not the most efficient method possible. But it is the method I know and is a tried and tested method, developed over thousands of years by some of the greatest minds.

It is the First Part of the Work which is most open to alternative methods. The ingredient you choose, which for us is urine, could be something else, if you could find something more pure with the right qualities. There may also be a more efficient method of processing the ingredient than the one I will give in the following chapters.

The second difficulty consists in the apparent disagreement of those who profess to exercise our Art at the present day. Amongst those persons are observed a great diversity of method, and a considerable variety even in the choice of their substance.

[...] *It appears indeed as if there were many roads to our Art, and not one only. Geber avers that there are many ways to produce one effect. The same opinion is expressed by Rhasis in his book on the Perfect Magistery, where he speaks of bodies and spirits, and their purification and divers and manifold composition.*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

In order to predict other substances which could be used as our ingredient we must consider the laws and cycles of Nature. A good understanding of Nature and alchemy, understanding how and why the process works, will enable you to also guess at other substances which could be used. It makes sense to me that urine is most efficient for the extraction of the body (salt), and also contains much *life-energy* in its water. However, it would make logical sense that semen, blood and fresh fruit juice also contain a high concentration of *life-energy* (which is the active principle), perhaps more than urine, or perhaps not. I have not experimented with these, as in my experience it takes so long to experiment that it would be quicker to just make the Stone the traditional way. We can certainly be sure that the alchemists tried different substances and experiments themselves, and since all of the more recent alchemists (since the 16th century)

certainly used urine, it would be logical to assume that urine is the best choice of ingredient. But it is also possible they did not publish their experiments in other substances if they found one to greatly decrease the time it takes, since the old alchemists would want to test the dedication of the beginner.

For the body you are looking for a very volatile salt, which can absorb the moisture and break down. The water must contain an abundance of life-energy. Both must be pure, containing as little as possible of anything else. It is not necessary that we use only one substance for both, but it has been found that urine supplies both requirements. It would be possible to use the salt of the urine, but the water from another substance.

Nevertheless, the safe and sure option is to use urine, and it is the method I will present. For anyone who wishes to try a different substance, it would be wise to make the Stone with only urine at the same time and in parallel, so as you do not waste too much of your time if your method fails. To use a different substance follow the same instructions as I present, only substituting your substance for the urine.

The method I present (using only urine) is a relatively new one, it is sometimes called the "dry method" due to the calcination in the First Part, and made famous (among the alchemists) by Paracelsus in the 16th century. Though it is probably an older method, which Paracelsus rediscovered. The older alchemists (before Paracelsus) used distilled urine and gold, which is less efficient (and more expensive) than using only urine. It takes more than twice the time as the urine only method.

By the older method, using distilled urine and gold, sometimes called the "wet method", one would be relying on the *life-energy* in the distilled urine to break down the gold. This will work because gold is a very pure substance, with a lot of *life-energy* inside it, and will eventually break down with a little convincing from the distilled urine. But it makes much more sense to use the lighter particles from the urine itself, as these are pure, but not so dense and not already determined like gold.

Hereof I have now determined to write much, although in the beginning of this Book I decreed to bury it in silence. This is the one great sophism of all adepts; some speak of this common gold and silver, and say the truth, and others say that we cannot use it, and they too, say the truth. But in the presence of God I will call all our adepts to account, and charge them with jealous surliness. I, too, had determined to tread the same path, but God's hand confounded my scheme. I say then, that both ways are true, and come to the same thing in the end—but there is a vast difference at the beginning.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

Theophrastus shews you two ways --- one Ancient, the other discovered and used by himself --- saying the Ancients had a very long way "before accomplishing the aforesaid separations and achieving their object". In the beginning they, out of a Simplex --- or also out of a Subjectivum like God Himself --- and also Theophrastus, have made two things, viz., Water and Earth". And he continues to say: "that Artists have to these two Simplices given the name Lili --- afterwards using the said Simplices and not one". But know it is indifferent whether you, in the beginning, use one or two things. If our matter is found in one thing, it will equally well be found in two (Nature having already converted the original One into Two).

[...] *Now, I wot there is no one who would not wish to know this shorter method; and that you may not have to complain of Theophrastus, he shews you another short way, admonishing you also to let the above tedious process be, and to take from the Lion nought but his rosy blood, and from the Eagle the white gluten. These two bodies you must coagulate together and bring into one body, as it were male and female seed.*

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

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if you know how to amalgamate our Mercury simplex with your common Gold, which is dissolved, vivified, and renewed by it, you may be sure of effecting the Great Elixir, although neither so quick, so natural, nor so rich, as you might have done without it. And this is our third way.

The Amalgamation of our Mercury simplix [distilled urine] *with common Gold consists only in the right Proportion, and in the indissoluble Union of both, which is done without any external Heat in a very short time* [this is a lie, it takes a very long time]*, without which exact Proportion and right Union nothing of any Moment is to be expected from their Marriage.*

Know then, that this right Proportion is ten parts of our Mercury simplex to one of your finest common Gold in filings, which is dissolved in it, like Ice in common Water, after an imperceptible manner, and as soon as the Dissolution is over, the Coagulation and Putrefaction presently follow, which Effect, it you find not, 'tis a sign, that the Mercury exceeds its due Proportion. Now when your Gold has been thus well amalgamated, united, putrefied, and inseparably digested with our Mercury simplex, you will then have only our Philosophical Sulfur, in which time one might easily have performed the whole Work, working without common Gold.

Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD

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18. Understanding the Writings

Now that we've covered the theory, I will give you a short glossary to aid you in understanding the alchemical books in case you choose to study them further.

You should now have a good idea about the principles of Nature which operate on the development of the Stone, and this should be enough to understand the alchemical writings. However, I will help you out by explaining the meaning of the words used by the alchemists.

Unfortunately the alchemists were in the habit of not only using several words for one thing, but also using one word for several things, and different alchemists used each word to mean different things. So you still have to work out the meaning according to the context, which you will be able to do with an understanding of the natural process. Some of the alchemists made up their own words and symbols, so all I can cover here are the commonly used words.

The following should not be considered definitions, but merely a rough guide to help you to understand some of the ways the alchemists have used these words.

mercury. Usually represents distilled urine, or the Stone itself at any stage of the process, or just urine. More rarely used to represent the white salt.
sulphur. Usually represents either the white salt, or any impure substance not needed. Sometimes used to represent the Stone at any stage of the process.
alkahest. The Stone, red or white.
amalgam. The definition is an alloy. In alchemy it represents when two things are combined into one, such as the beginning of the Second Part of the process, or the Stone at any stage.
aqua fortis. Nitric acid, which is never used in alchemy. Sometimes it can mean the same as *mercury*.
aqua vitae. "living water", same as *mercury*.
argent vive. Same as *mercury*.
art. Alchemy.
body. Usually represents the white salt, or the Stone at any stage, or anything else which makes up the bulk of whatever you're dealing with.
book of nature. The world itself. To learn by experience and observation of Nature.
calcine *(calcination)*. To dry, traditionally with strong dry heat, but the alchemists sometimes use it to refer to a drying with gentle heat.
cinnabar. Same as *mercury*.
coagulate *(coagulation)*. A liquid becoming a solid.
conjunction. The joining together of two things (e.g. the white salt and distilled urine.)
common. Something referred to as "common" means it's the normal substance, without any metaphor (e.g. common gold.)
crow. Represents the black (putrefaction) stage of the process.
dew. Same as *mercury*.
digestion. Same as *putrefy*.
distil *(distillation)*. To evaporate and condense. In alchemy this is always done with low-heat.
dove. Usually represents the White Stone, or sometimes the distilled urine.

eagles. Represents distillation.

elixir. The Stone, White or Red.

fermentation. When the White or Red Stone is mixed with silver or gold respectively.

first matter. Either urine, or the *life-energy*.

gold. Sometimes represents normal gold, otherwise represents either the Red Stone, or the white salt, or the Stone at any part of the process.

great work. The process of making the Stone.

hermaphrodite. When the white salt and distilled urine have been combined.

hermetically sealed. An airtight seal.

imbibe *(imbibition)*. To absorb moisture until saturated.

king. Usually represents the Red Stone.

lead. Normal lead, or same as *sulphur*.

lion. A metaphor for something difficult to overcome, or sometimes used to represent the black mass of the urine, which has the white salt inside it.

living. Same as *our*, also implies the substance contains *life-energy*, or has been changed by an alchemical process. (E.g. "living gold", depending on the context, could represent urine, the white salt, or the Stone at any stage.)

magnesia. Same as *mercury*.

moon *(luna)*. Feminine principle. Usually represents the White Stone, or the distilled urine (even though some alchemists consider the distilled urine to be the masculine principle.) Can also represent silver.

multiplication. When the Stone is increased in quantity and/or quality.

of the sages. A word with "of the sages" after it is a clue that the previous word is a metaphor, e.g. "mercury of the sages".

our. A word with "our" before it is a clue that the following word is a metaphor, e.g. "our mercury".

pelican. The vessel (not a special vessel as some think, just a normal round one.)

philosophical. Same as *our*, e.g. "philosophical mercury".

phoenix. A mythological bird said to live hundreds of years, then die in a ball of fire, from which it is born again from the ashes. This symbol represents Nature's process of generation from corruption, all things must be destroyed before they can further develop. This fundamental concept applies to all things, including our Stone, and our civilization. In alchemy the symbol usually represents the Red Stone, or the entire process itself.

projection. When the Stone is used to turn metals into silver or gold.

putrefy *(putrefaction)*. Breaking down, decomposition.

queen. Usually represents the White Stone.

quicksilver. Same as *mercury*.

quintessence. Usually represents the active principle (what I am calling *life-energy*).

raven. Represents the black (putrefaction) stage of the process.

rebis. When the white salt and distilled urine have been combined.

salt. Usually represents the white salt.

seed. Same as common usage, but broader as alchemists insist that everything has a seed.

soul. Usually represents the *life-energy*.

spirit. Distilled urine.

sublime *(sublimation)*. A substance changing state, such as a solid becoming a liquid, or a liquid becoming

a gas. In alchemy this often means the same as distillation (a liquid becoming a gas and then a liquid again). Each sublimation, changing the state of matter up and then down again (liquid-gas-liquid), makes the substance purer.

sun *(sol)*. Masculine principle. Usually represents the Red Stone, or the white salt. Can also represent gold.

tincture. The Stone, White or Red.

vulcan. Roman god of useful fire. In alchemy "Vulcan's fire" is a degree of heat which will cause circulating evaporation and condensation. Vulcan was created as an alchemical symbol.

vulgar. Same as *common*.

water. Same as *mercury*.

I will follow with an example:

"A spirit is given for a time to the body, and that spirit is the life of a soul. If the spirit draws the soul to itself, they are both severed from the body. Then are there three abiding in the same place, until the precious body is dissolved, and is decomposed and dies. But after a time the spirit and the soul are brought back by gentle warmth, and hold once more their former seat. Then you have the essence; no perfection is wanting, and the work is glorified by a joyful end."

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

Translation: The urine contains both water and salt, the life-energy is in the water. If the water is distilled the life-energy will go with it. The three (salt, distilled urine, life-energy) being put together will break down (putrefy) and turn black. But after a time the water is brought back with a moist-heat, and all combines. Then you have the Stone; it is perfect, and the work is glorified by a joyful end.

19. Overview

The work is easy and the medicine is not far away. If the secret is disclosed, it will be so simple that everyone may get a good laugh.

Wu Chen P'ien, Essay on the Understanding of Truth, by *Chang Po-tuan*, 1078 AD (Chinese)

There are two parts to our Great Work. Both parts follow the same laws of Nature that we addressed in our theory.

The first operation, which is done by hand, is the first stage of the work, which consists in Sublimation and Purification. The second operation, in which the artist has nothing to do but look on, is the second stage of the work.

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

In the First Part we give Nature a head start by manually performing some of nature's operations, and removing the densest particles, so as to accelerate the whole process. If you did not perform this first part, the process would still work, but it may well take longer than your lifetime.

We will repeatedly distil (with low heat) and calcine the urine, in order to separate it into layers according to density. We will then take only the lightest (most subtle) of the particles, which will be in the form of a white salt, and discard the rest of the body. Then further distil the urine to make it as pure as possible, so only the lightest particles remain. This leaves us at the end of the First Part with a white salt, and a well distilled urine. The First Part will take around 3 months.

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by artificial distillation, the spirit can be separated from phlegmatic wateriness and earthy impurity, a residue remaining. From which residue, after calcinations, is extracted a white salt

An Anonymous Treatise Concerning the Philosopher's Stone, by *Anonymous*, 12th - 17th Cen. (?)

In the Second part, we combine the salt and distilled urine, hermetically seal them in a vessel of the correct specifications, and let Nature do its thing. At this stage we only need to make sure it is subjected to the correct degree of heat.

To combine the salt and distilled urine we heat gently until the salt absorbs and becomes saturated with the distilled urine, which can take up to one year, or longer. Then we just need to watch for the matter to putrefy and turn black, then purify and turn white, adjusting the heat accordingly. When the matter turns white, we have the White Stone.

Reduce the Matter (which is one), to powder, put it, together with its water, in a well-closed vessel, and expose it to continuous, gentle heat, which will then begin to operate, while the moisture favours the decomposition.

A Demonstration of Nature, by *John A. Mehung*, 16th - 17th Cen. (?)

The White Stone can then be "fermented" with silver in order to stabilize it and make it capable of withstanding higher heat. You can think of this as trapping the life-energy inside a material body (the silver.)

The White Stone can be subjected to higher heat, which will mature it into the Red Stone. The Red Stone must itself be "fermented" with gold.

Without a proper ferment the Moon cannot become the Sun, but the substance, having nothing to prevent it from doing so, will again revert to water.

The Epistle of Bonus of Ferrara, by *Peter Bonus*, 14th Cen.

There are no other ferments like these here. The ferment of silver is silver, the ferment of gold is gold, therefore don't look elsewhere!

Compound of Compounds, by *Albertus Magnus*, 13th Cen.

You will then have the Philosophers' Stone. It can be multiplied in quality and quantity by repeating the Second Part (which will be much quicker), or in other ways as will be discussed.

For our multiplication (according to Raymundus) is nought but the reiteration of the process of our primordial creation.

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

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20. Apparatus

Having now covered the theory, we can start with the practical operations for actually making the Philosophers' Stone. You first need to obtain the necessary apparatus.

For the First Part you will need two 500ml retorts for distilling the urine. It is important that this be a retort, and not some modern distillation apparatus. The reason for this is that you are only distilling on low-heat, so as not to destroy the life-energy. If you try to use modern distillation apparatus then the water vapor will not rise high enough to escape before it condenses. The reason for the second retort is because you may have to break the first one in order to extract the white salt, and also because the distilled urine will need to be further distilled in a clean retort before moving on to the Second Part.

You will need a 500ml glass bottle for collecting and storing the distilled urine.

For the Second Part, you will need a round-bottom flask in either Kjeldahl, Florence or boiling flask style. The size you will need will likely be 50ml, depending on how much of the body you will be using. Try to find one with a long neck. You can use one with a shorter neck, but for this you will have to make sure the ambient (room) temperature is low enough for the water vapor to condense closer to the heat source. The Kjeldahl flask has an egg-shaped bottom and a long neck, which is perfect for our purpose of imitating the water cycle through evaporation and condensation, but even a normal boiling flask will do the job as long as it has a round bottom. Do not use a flat-bottom flask.

You will need a pipette for accurately transferring the distilled urine into the flask.
You will need stoppers for sealing the flask.

For both parts you will need a water bath, with digital temperature control. A water bath is the best heat source, since the water is all at an even temperature, the lower part of the flask can be immersed in the water, and the temperature can be adjusted very precisely. Get the smallest one you can, it needs only be large enough for the 500ml retort.

You will also need a dry heat source for calcining the retort between distillations. You could do this on a portable gas stove or electric hot plate. The calcining will need to be done outside, so you will not be able to use your kitchen stove.

You will need a triangle support stand, with the clamp attachments for holding the retort or flask in place over the water bath.

If you can afford it, get 2 (or more) of everything, just in case. It's also a good idea to get a collection of various bottles, spatulas, stoppers, dishes, mortar and pestle, and other fun things like that, which are not absolutely necessary, but will certainly be very useful. Otherwise you'll have to improvise with what you can find in the kitchen.

The glassware (retort and flask) should be made of borosilicate glass, which is pretty much standard these days, so it should not be much trouble to find. Borosilicate glass can stand very high heat without cracking.

If you buy the water bath or other electrical items from abroad, be sure to check it works on the same

voltage as in your country. If not you will need to buy a voltage converter as well. If you plug a 110V appliance into a 220V supply you could end up burning down your house, so do pay attention to this.

The water bath will need to be running 24/7, so if you live in an area with frequent power cuts I recommend getting a backup generator.

Checklist (minimum):
1. 2x retort, 500ml
2. Glass bottle, 500ml
3. Round-bottom flask, 50ml
4. Pipette
5. Stoppers
6. Water bath
7. Portable stove
8. Triangle stand

The following quote is a description of the vessel to be used for the Second Part of the Work.

The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, hose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong durable glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; [...] *And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work.*

The Root of the World, by *Roger Bacon*, 13th Cen.

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21. First Part

Collect 500ml of urine, the darker the better, so it's best to collect it from the first time you urinate in the morning. If you don't get enough then you can top it up during the day, or wait until the next morning. Don't leave the urine in an open container.

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it [the urine] *must be purged of its watery and earthy nature (for at first it appears an earthy, heavy, thick, slimy, and misty body), and all that is thick, nebulous, opaque, and dark in it must be removed, that thus, by a final sublimation, the heart and inner soul contained in it may be separated and reduced to a precious essence.*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

Distil the urine at no more than 175°F/80°C in the water bath with the 1ltr retort. It should take 1-2 weeks to distil the urine once. Obviously the distillation will be faster if the ambient (room) temperature is lower (though not below freezing). The top opening of the retort should be hermetically sealed.

It is best for the retort to be connected to the bottle in which the distillate (distilled urine) is to be collected, but it is not absolutely necessary for it to be hermetically sealed at this stage. If the two are not connected (which is likely going to be the case) then you can wrap cling film around where they connect, to stop the distilled urine from evaporating again. Though a hermetic seal is safer. The bottle should not be in the sun.

The distillation will be much faster if the bottle is lower than the heat source, which means it might need to be leaned over to one side in order for the neck of the retort to be pointing downwards as much as possible.

When the urine is all distilled there will be a nasty black mass in the bottom of the retort (though it may not look black the first time), which needs to be calcined. Take the retort out of the water bath, unplug the top opening, and put it onto high-heat (such as on a gas stove). Leave it this way for a few hours, until the mass is all dry and cracked. If there is still liquid in the retort (especially after the first two distillations) you should start the calcination on low-heat, just to evaporate off all the liquid, then apply high-heat when there is no more liquid. If you apply very high-heat while there is still liquid in the retort, the urine might bubble up and spill over. The purpose of the calcinations is to burn and destroy the solid part of the urine, in order to extract the salt, which is incombustible. So do not be scared to put the high-heat flame directly against the glass of the retort and leave it like this for a few hours. You need to really burn the solid matter in the urine. The first few times you perform the calcination, a nasty smoke will come off it, which will stain everything black and smell really bad. So I strongly recommend doing this outside. Do not breathe in the smoke, it's poisonous. Do not perform the first few calcinations inside your house.

When this spirit is drawn off from them they remain as dead earth behind, because they have lost their spirit by distillation.

The Chemists Key, by *Henry Nollius*, 1617 AD

First, by a light fire equally temperated and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid.

The Crowning of Nature, by *Anonymous*, 16th - 17th Cen. (?)

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it exists under two forms; the moisture which was extracted, and the residuum, being our Philosophical Earth. The water contains its seminal virtue, and the earth is a proper receptacle, wherein it may fructify. Let the water, then, be separated and kept for use; calcine the earth, for an impurity adheres to it which can only be taken away by fire, and that, too, of the strongest degree; for here there is no danger of destroying the seminal quality, and our earth must be highly purified before it can ripen the seed.

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

On your first distillation, only distil half of the urine, and then calcine the remaining half, allowing the lower half of the urine to just evaporate away in the high-heat. Calcine the remaining urine until it is dry and cracked. Now you will have 250ml of urine distilled once.

For your second distillation collect another 500ml of fresh urine from the first time you urinate in the morning. Pour this onto the calcined urine at the bottom of the same retort. Again, distil only half of the urine, and calcine the remaining. You will now have 500ml of urine distilled once.

The reason for the first two distillations to be done in this way is so that you can obtain 1 liter worth of the body of the urine in order to get more white salt. The reason you distill only the first half from both batches of urine is so that the distilled urine contains the lightest particles, this is not entirely necessary but will make your distillate a little purer and therefore accelerate the process.

In an older version of this book I recommended using a 1 liter retort for the distillation (as I used.) I have changed the instructions as the distillation will be a little more efficient using a 500ml retort, and also because 500ml retorts are cheaper and easier to find. But if you already have a 1 liter retort you can use this, it'll just take a little longer.

For all further distillations, pour the 500ml of distilled urine back onto the calcined body in the retort, distill the distilled urine again, then calcine again. Pour the same 500ml of distilled urine back on again, distill again, calcine again. Repeat the distillation/calcination again and again.

Know, my brother, that the exact preparation of the Eagles of the Sages, is the highest effort of our Art. In this first section of our work, nothing is to be done without hard and persevering toil; though it is quite true that afterwards the substance develops under the influence of gentle heat without any imposition of hands. The Sages tell us that their Eagles must be taken to devour the Lion, and that they gain the victory all the sooner if they are very numerous; also that the number of the work varies between 7 and 9. The Mercury of the Sages is the Bird of Hermes (now called a goose, now a pheasant). But the Eagles are always mentioned in the plural, and number from 3 to 10. Yet this is not to be understood as if there should be so many weights or parts of the water to one of the earth, but the water must be taken so oftentimes acuated or sharpened as there are Eagles numbered. This acuation is made by sublimation [distillation]*. There is, then, one sublimation* [distillation] *of the Mercury of the Sages, when one Eagle is mentioned, and the seventh sublimation will so strengthen your Mercury, that the Bath of your King will be ready.*

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural

sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.

The Secret Book of Artephius, by *Artephius*, 12th Cen. (?)

After a few distillations you will see a white salt forming on top of the black mass, when calcining this there will be a sweet flowery chemical smell given off. Keep repeating the distillations and calcinations until the whole surface is white and it has formed into large enough crystals to for you to separate it from the black mass. This may take up to 10 distillations, or it could be much less.

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when its impurity is purged away, it emits a most sweet fragrance

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

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as this mercury hath been by some one sublimed, it hath appeared cloathed with so great Whiteness as the Snow on the highest mountains, under a most subtile, crystalline splendour, from whence proceeds at the opening of the Vessel, so great, so sweet, so excellent an odour

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

If you have already distilled the urine 10 times and you don't think you have enough of the white salt, then you can stop the distillations and just continue the calcinations, pouring distilled water on top of the mass instead of the distilled urine.

When you see enough of the white salt has formed on top (which are the lightest of the particles), you need to extract them, which may require breaking the retort. If you do need to break the retort then wrap tape around the bottom half of the retort, and try to just break the glass at the top, keeping the bottom half intact.

Remove the white salt and separate any impurities from it. Try not to touch it with your fingers, or it will sting them.

You should further distil the distilled urine 3 times in the clean retort.

Congratulations! You now have the mercury (distilled urine) and sulphur (white salt) of the Sages.

I really recommend spending extra time on the First Part to ensure that the white salt and distilled urine are extremely well purified. If you skip a couple of distillations at this stage, you won't have saved time, you'll have made the Second Part take months longer.

22. Second Part

Now that you have the mercury (distilled urine) and sulphur (white salt) of the Sages, you need to combine the two so they can putrefy and turn black.

Crush the white salt into powder and place it into the 50ml round-bottom flask. Add a few drops of distilled urine, just enough to cover the salt, not too much.

Hermetically seal the flask, making sure the stopper is airtight by putting wax, vaseline or silicone sealant around it. Place the flask into the water bath. Only the bottom half of the round part of the flask should be in the water, the rest of the flask should be in the air. You might need to cut a hole in the lid of the water bath, or make your own lid. The temperature should be equal or slightly greater than body heat, around 100-105°F/37-40°C. At this stage the heat should be of the degree that causes evaporation and condensation to imitate rain, but the salt should always be moist and never dry.

If the ambient (room) temperature is too high you will need to reduce it by putting the water bath in an air conditioned room, or putting ice against the neck of the flask. The process will be faster if the ambient temperature is lower. If you can see that there are drops of water condensed at the top of the vessel which never fall, then you need to reduce the ambient temperature.

The salt will slowly absorb the moisture. The whole process can take longer than a year, so don't give up. As long as you know you have not used too much heat both now, and in the distilling of the First Part, then it will work.

When the salt has absorbed the moisture and starts to become dry, add another couple of drops of distilled urine. Then wait again until the salt again starts to dry, and add another couple of drops. Continue doing this until the salt is entirely saturated, at which point it will be of the consistency of melted wax.

If you read the alchemical books, they warn against doing anything to disturb the Stone while it's being made. They warn against: too much heat, too little heat, too much water, not enough water, and knocking or moving the vessel in any way. In my experience none of this is as bad as they make it sound. It's not a big deal if you knock or move the vessel, and it's not a big deal if the degree of heat is wrong, as long as it's not hot enough to burn. If there is too much water you can remove some or increase the heat. While there is a problem the Stone will not develop any further, but it will continue once you've corrected your mistake.

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it is very proper that the purified earth be reduced by manual operation to an impalpable fineness, and then its corrected mercury must be added, incorporating both together till the earth will imbibe no more. This operation will require time, with some degree of the artist's patience; for however the humidity may seem disproportionate, on letting it rest awhile, a dryness on the surface of your matter will show that it is capable of imbibing more, so that the operation is to be repeated till it is fully saturated

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

That must again be dissolved into water, which before was water, and the body, which before was mercury, must again become mercury. [...] *The two must be united by a gentle and continuous fire, affording the same degree of warmth as that with which a hen hatches her eggs.*

[...] *the body must receive its spirit to drink gradually, and little by little, until it recovers its life, and health, and strength, which takes place by means of the same gentle heat which digests food in the stomach, and matures fruit in its place.*

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

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it is necessary at the beginning to give the earth little water, just as an infant has to be given at first little nutriment, and then gradually more. This should be repeated over and over again, with great patience, more and more water being poured over the earth each time, but not more than the earth can conveniently drink up;

The Epistle of Bonus of Ferrara, by *Peter Bonus*, 14th Century

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A spirit that is at liberty will easily and quickly free another spirit of the same nature that is bound up and restrained. This is done first by reason of that activity and generability which the free spirit is imbued with, secondly by reason of the harmony, likeness and love betwixt them: This correlation is the cause that the exterior free spirit makes way into and joins with that spirit of salt included in the seed, and so does with more ease work upon him and excite him, for, as the proverb has it, like will easily go to like, and their unity is most intimate. Now you must know that very spirit, when loose and floating in liquid bodies or liquors, is at liberty in this state, by the mediation of heat, it does (like a lodestone) attract to it the spirit that is under restraint, opening and dissolving the body which holds it in; and the restrained spirit itself (like a sensible prisoner) labours for life by conspiring and striving to be in action and a full communion with the other. The free spirit by his sudden and subtile accession still exciting and strengthening him, and by this means so provokes him to action, as fire, does enkindle fire so that the body holding it must necessarily suffer a change and calcification, and comes to be putrefied by its own included spirit, whose operation before was obstructed and kept under; for the included spirit having acquired liberty and a power to be in action from the other, strives to get out and enlarge itself, and to that end breaks and destroys its first body and procures another new one. So the spirit of salt of the earth, when it is dissolved in the unmixed humour of that element (since every salt melts in its own liquor) is then at liberty; for every salt when it is once dissolved in its own liquor becomes active. Hence it is that a corn of wheat (in whose body, as if under lock and key, the spirit of vegetable salt is bound up and fettered) as soon as it is cast into the ground, is by the free spirit of the salt of the earth penetrated and opened, that the salt which lies dissolved or loose in that liquor or inmixed humour may excite the vegetable spirit in the corn of wheat to action and vegetation, which spirit being thus set at liberty does presently, by putrefaction of the corn or grain, produce in the wheat's proper matrix the substance of the root (which is a new body) by whose mediation and deference the earth must afterwards (the spirit attracting it)communicate nutriment to the blade and the rest of this vegetable as it grows up and increases.

[...] *When this spirit by due coction is once united with its body they can never be separated again.*

[...] *Much water dissolves quickly, but then the coagulation which follows takes the longer; on which the ignorant, not knowing the nature of this work, fall into desperation when they perceive that the work does not coagulate in due time.*

The Chemists Key, by *Henry Nollius*, 1617 AD

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let it be incerated with White Oil of Philosophers by little and little till it suddenly flow like wax

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

If, then, you would attain the longed-for goal, observe just measure in mixing the liquid substance of the Sages, lest that which is too much overpower that which is too little, and the generation be hindered. For too much rain spoils the fruit, and too much drought stunts its growth. Therefore, when Neptune has prepared his bath, measure out-carefully the exact quantity of permanent water needed, and let there be neither too little nor too much.

The Twelve Keys, by *Basilius Valentinus*, 15th Cen.

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digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted

[...] *And then the one will be mixed with the other, and so embrace one another that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be unified with the body, and make one permanent or fixed substance.*

The Secret Book of Artephius, by *Artephius*, 12th Cen. (?)

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23. Black Stage

When the salt has been entirely broken down and saturated with the distilled urine, it will turn black, which is a sign of putrefaction. Black is the natural color of decomposed matter.

This Mass thus Blackened is the Key and sign of perfect invention of this manner of Work of the Second Regimen of our most precious Stone, wherefore saith Hermes: "This Blessing being seen, believe that you are in a good Path, and have kept in the Right Way".

So that this Blackness in colour shows the true and right manner of working, for hereby the matter is made deformed and corrupt with a true Natural corruption from whence follows generation and real disposition in this Matter

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

The seed putrefies when a (1) salt of the same nature with it, dissolved in a convenient (2) liquor, does by the assistance of a gentle heat (3) penetrate, analyze and rarify the substance of the seed, that the included spirit may, out of its subject matter, form a convenient (4) habitation or body for itself, in which it may perform the offices of natural generation and seminal multiplication.

[...] *The heat which promotes this putrefaction must be so mild and temperate that the liquor in which the resolving salt lies may remain still in and about the matter, and not be laved or evaporated from it.* [...] *The body putrefying must not be removed out of the matrix in which the putrefaction was begun until that which is intended be fully perfected.* [...] *When all is well united by purification or putrefaction, then she continues to bake it without separating the impure, until all is become a black glittering and heavy earth*

The Chemists Key, by *Henry Nollius*, 1617 AD

The body will not turn black suddenly, but it will have been getting darker and darker during the previous imbibing stage.

The first colour which appears after the silver colour of the amalgamated body, is not perfect blackness, but only a darkish white; the blackness becomes more pronounced day by day, until the substance assumes a brilliant black colour. This black is a sign that the dissolution is accomplished, which does not come about in one hour, but gradually, by a continuous process;

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

When the whole mass has turned black then you know it has putrefied completely. This is a great sign, because you will now be more than half way to completing the Stone.

The substance has now become of a uniform colour, namely, as black as pitch, and neither vapours, or winds, or any other signs of life are seen; the whole is dry as dust, with the exception of some pitch-like substance, which now and then bubbles up; all presents an image of eternal death.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

When you are sure that the salt is entirely saturated, then you need to turn up the heat a little. It's difficult to give an exact temperature since it depends on many factors, but just turn up the heat little by little until the body starts to become dry. But the heat still needs to be low enough that the moisture will rain down, the difference only being that during imbibing the salt had to be always moist, whereas now you want the salt to dry out between the rains.

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the earthly Body of the Sun is totally solved, and decomposed, and robbed of all strength (the Body, which was first of a muddy impurity, changing to a coal-black colour, called by the Sages the Raven's Head, within the space of forty days), and is thus despoiled of its Soul [the moisture]. *The Soul is borne upward, and the Body, being severed from the Soul, lies for some time, as if dead, at the bottom of the still, like ashes. But if the fire is increased, and well tempered, the Soul gradually descends again in drops, and saturates and moistens its Body, and so prevents it from being completely burned and consumed. Then, again, it ascends and descends, the process being repeated*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

Avicen saith, that heat causeth blackness first, in a moist body; then the humidity being consumed, it putteth off or loseth its blackness; and as the heat increaseth, or is continued, so it grows white.

The Root of the World, by *Roger Bacon*, 13th Cen.

Slowly slowly the body will start getting whiter, and may pass through different colors, including one that looks a bit reddish. Don't worry about these colors; we just need the body to get white.

But as soon as the highest degree of intense blackness has been reached (there being no idle intervals in our work), that colour begins little by little to yield to another [white]. *The time during which this blackness is developed is very long, and so is the time during which it disappears; but it is only for one moment that the blackness neither increases nor decreases: for things find rest only in that which is the end of their being, but blackness is not the end of our substance.*

[...] *In the course of this change from white to black, the substance naturally passes through a variety of intermediate colours; but these colours (being more or less accidental) are not invariably the same, and depend very much on the original proportion in which the two substances are combined. In the second stage, during which the substance changes from black to white, it is already far purer, the colours are more lucid, and more to be depended upon. In the two phases there are intermediate colours; but in the first they are more dingy and obscure than in the second, and very much less numerous. In the progress of the substance from blackness to whiteness (i.e., the second phase of our Magistery), the most beautiful colours are seen in a variety such as eclipses the glory of the rainbow; before the perfection of blackness is reached, there are also some transition colours, such as black, azure, and yellow—and the meaning of these colours is that your substance is not yet completely decayed; while the body is dying, the colours are seen, until black night shrouds the whole horizon in pitchy gloom. But when the process of resurrection begins (in the second phase), the hues are more numerous and splendid, because the body is now beginning to be glorified, and has become pure and spiritual.*

But in what order do the colours of which we speak appear? To this question no definite answer can be given, because in this first phase there are so much uncertainty and variation. But the colours will be the clearer and more distinct, the purer your water of life is. The four principal colours (white, black, white, red), always follow in the same order; but the order of the intermediate colours cannot be so certainly determined, and you ought to be content if within the first 40 days [weeks] *you get the black colour. There is only one caution you should bear in mind, in regard to this point: if a reddish colour appears before the black (especially if the substance begins to look dry and powdery at the same time), you may be almost sure that you have marred your substance by too violent a fire. You should be very*

careful, then, about the regulation of your fire; if the fire be just hot enough, but not too hot, the inward chemical action of our water will do the rest.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

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24. White Stage

Having adjusted the heat during the black stage, so that the body dries out in between rains, the black body will slowly pass through various colors and turn white.

As when turning black, the whiteness will not appear suddenly one day, but it will be a slow progress over a few months.

When you find it black, know that in blackness whiteness is hidden, and you must extract the same from his most subtle blackness. But after putrifaction it waxes red, not with a true redness, of which one says: It is often red, and often of a citrine color, it often melts, and is often coagulated, before true whiteness.

[...] *There appears also before whiteness the peacocks color, whereon one says thus, Know you that all the colors in the world, or that may be imagined, appear before whiteness, and afterward true whiteness follows.*

The Mirror of Alchemy, by *Roger Bacon*, 13th Cen.

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after the putrefaction and conception, which has taken place at the bottom of the vessel, there is once more a change of colours and a circulating sublimation. This Reign, or Regimen, lasts only three weeks [months]. *During this period you see all conceivable colours concerning which no definite account can be given. The "showers" that fall will become more numerous as the close of this reign approaches, and its termination is signalized by the appearance of a snowy white streaky deposit on the sides of the vessel. Rejoice, then, for you have successfully accomplished the regimen of Jupiter. What you must be particularly careful about in this operation, is to prevent the young ones of the Crow from going back to the nest when they have once left it; secondly, to let your earth get neither too dry by an immoderate sublimation of the moisture, nor yet to swamp and smother it with the moisture. These ends will be attained by the proper regulation of the outward heat.*

[...] *While it passes from blackness to whiteness, a great variety of colours are observed; nor is it at once perfectly white; at first it is simply white—afterwards it is of a dazzling, snowy splendour.*

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

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decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear. --- For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.

[...] *And many times it shall be changed from colour to colour, till such times as it comes to the fixed whiteness. Synon saith, all the colours of the world will appear in it when the black humidity is dried up. But value none of these colours, for they be not the true tincture: yea, many times it becomes citrine and reddish, and many times it is dried, and becomes liquid again, before the whiteness will appear.*

The Root of the World, by *Roger Bacon*, 13th Cen.

When the body has turned totally white and all the moisture has disappeared you have the White Stone, which can either be fermented with silver, or continued to the maturity of the Red Stone.

25. Fermentation

Both the White Stone and Red Stone must be fermented with silver or gold respectively before they can be used. It is only possible to ferment the White Stone with silver, and the Red Stone with gold, nothing else can be used, neither can silver or gold be used to ferment both.

There are no other ferments like these here. The ferment of silver is silver, the ferment of gold is gold, therefore don't look elsewhere!

Compound of Compounds, by *Albertus Magnus*, 13th Cen.

The ferment (silver or gold) is not considered to be an "ingredient" of the Stone. The Stone is already developed when we apply the ferment, but it needs to be fermented in order to be used for our purposes. The Stone would be harmful if ingested without being fermented first.

The Stone will break down the silver or gold into its own form, but adopt the frequency and stability of the silver or gold. The *life-energy* needs to be given an impression of a stable form.

A small quantity of gold and silver is, indeed, necessary when the stone is made, as a medium for its tinging either in the white or red tinctures

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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(12) And although the Wise Men want some common Gold in the fermentation of their Stone, that the same may be determinated to transmute imperfect metals into Sol, it does not therefore follow that common Sol should make perfect our Stone.

(13) On the contrary our Stone rather makes perfect common Sol and Luna, because the most perfect Sol is imperfect and unfruitful without our Stone. But when it comes to be united to our Stone it becomes alive and fruitful and can communicate part of its perfection to other metals.

The Chemists Key, by *Henry Nollius*, 1617 AD

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the red tincture is obtained from gold, and the white tincture from silver. [...] *Without a proper ferment the Moon cannot become the Sun, but the substance, having nothing to prevent it from doing so, will again revert to water.* [...] *The weight of the ferment must exceed, or at least be equal to, the weight of its sulpher.*

The Epistle of Bonus of Ferrara, by *Peter Bonus*, 14th Century

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The fermentation is the same process as the Second Part of the work, only you will also be adding silver or gold, and the process will be much faster.

The quantity of silver or gold you use should be between 2 to 10 times the quantity of the Stone. Find the purest silver or gold you can. It's best to use silver or gold dust. If you can't get dust, then grind what you have into filings as small as you can. Grind the Stone to dust and mix it together with the metal. Then follow

the instructions in chapters 22 - 24 again (imbibe, make black, make white). If you are fermenting the Red Stone with gold then increase the heat at the White Stage and continue all the way to the Red Stage (chapter 27.)

The fermentation process should take 1-3 months the first time.

Now the White Stone is complete. It can be multiplied in quantity and quality, and raised to the power of the Red Stone.

The Stone or Elixir cannot be used for this purpose in the form in which we left it at the completion of the previous stage of our process [red or white]*; but it should be still further fermented and augmented in the following manner, as otherwise it could not be conveniently applied to imperfect metals and bodies.*

Take one part of the Essence, and add to it three parts of purest gold [or silver, respectively]*, which has been purged and melted by means of antimony, and reduced to very thin plates. Let them be placed together in the crucible.*

Thereupon the whole compound will be transformed into a pure and efficacious Tincture, which, when applied to base metals, in the ratio of 1 :: 1000, will change them into pure gold [or silver, respectively].

[...] *the substance of the Sages, after all the changes that it has undergone, will do more harm than good as a medicine applied to the body, without the final preparation*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

Aurel. Augurellius says likewise, in his third book:
"First mingle a little of the prepared medicament with the yellow metal, and thou wilt presently see the same take to itself the strength of the Blessed Powder. Or, when thou shalt have collected again, by great and difficult art, the teeming seed from the pure gold, Then quickly mix with it an equal portion of purple powder, And warm the same with gentle heat, simmering for two months; In which space of time thou mayst behold produced the whole series of colours, Which, otherwise, thou hadst marveled to see in three years. As often as thou repeatest the operation again and again, so often shalt thou increase the virtue and quantity of thy powder".

An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.

It is to be observed in the Fermentation, that the Elixir exceed not the Ferment in Quantity, otherwise the Sponsal Ligament of it cannot be actually performed, and when the Ferment is predominant over the Elixir, all will be presently turned into dust.

The best Method of Fermentation is to take one part of the Elixir, and put it into the midst of ten parts of Gold in Filings

Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD

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26. Contradictions

There are two apparent contraditions in the alchemical books regarding the fermentation of the White or Red Stone with silver or gold.

The first contradiction is whether the White Stone must be fermented with silver before it is raised to the power of the Red Stone, or whether it should not be fermented with silver but matured directly to the Red Stone.

Writings in favor of the fermentation of the White Stone with silver first are as follows:

Without a proper ferment the Moon cannot become the Sun, but the substance, having nothing to prevent it from doing so, will again revert to water.

The Epistle of Bonus of Ferrara, by *Peter Bonus*, 14th Century

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You should also bear in mind that the silver should be applied to our quicksilver before the gold, because the quicksilver is volatile, and cannot with safety be subjected all at once to great heat. Silver has the power of stirring up the inherent sulphur of the quicksilver, whereby it is coagulated into the form of the Remedy for transmuting metals into silver; and this coagulation is brought about by the gentle heat of the silver. Gold requires a much higher degree of heat, and if gold were added to the quicksilver before the silver, the greater degree of heat would at once change the quicksilver into a red sulphur, which, however, would be of no use for the purpose of making gold, because it would have lost its essential moisture; and our Art requires that the quicksilver should be first coagulated by means of silver into white sulphur, before the greater degree of heat is applied which, through gold, changes it into red sulphur. There must be whiteness before there is redness. Redness before whiteness spoils our whole substance.

A Tract of Great Price Concerning the Philosophical Stone, by *A German Sage*, 1423 AD

No gold is generated, except it have first been silver. [...] *As Red Tincture is elicited by the ferment of gold alone, Mercury can be animated only by the white ferment of silver.*

A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD

Whereas writings in favor of continuing the development of the White Stone into the Red Stone without fermenting with silver are as follows:

The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and Blood, which is the double Mercury, by which it being nourished, multiplyed in Quality and Quantity, and digested, the whole Work is accomplished.

Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD

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as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness.

The Secret Book of Artephius, by *Artephius*, 12th Cen. (?)

Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone

Compound of Compounds, by *Albertus Magnus*, 13th Cen.

So you see that different alchemists made statements which clearly contradict each other concerning the fermentation. Some claim you must ferment the White Stone with silver before it can stand high-heat necessary to mature it into the Red Stone, while others claim you must not ferment the White Stone, just continue increasing the heat to obtain the Red Stone. Since both of these methods have support from a number of alchemists, it would make the most sense that both methods are correct. It would seem that you must be very careful with the heat when attempting to mature the unfermented White Stone, whereas perhaps the fermented White Stone can be matured with a higher and less careful heat.

The safest move however, would be to follow the instructions of Albertus Magnus (the last quote above) who advises us to divide the Stone into two parts at the White Stage. One part you will ferment with silver into the White Stone, the other part you will continue to develop into the Red Stone. Then if your unfermented White Stone fails to turn red, you can mature part of your fermented White Stone. It would be further advantageous to keep part of the White Stone unfermented, thus requiring the White Stone to be divided into three parts. This also means you will have both the White Stone and the Red Stone, instead of having to choose between them, and you will therefore be able to take advantage of the medicinal value of the White Stone sooner.

The second contradiction comes only from Fulcanelli, the most recent of the alchemists. Fulcanelli claims that the fermentation process makes either Stone only capable of transmutating metals, and useless as a medicine for animals.

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the fermentation of the stone by gold, so as to direct the Elixir to limit its use in the transmutation of metals.

The Dwellings of the Philosophers, by *Fulcanelli*, 1929 AD

However, it is clear that Fulcanelli had not yet obtained the Stone when he wrote The Dwellings of the Philosophers, and I find no references in the books of the old alchemists which imply that the fermentation process is only applicable if we wish to make gold. So I can only assume that Fulcanelli is wrong on this point; that the fermentation is necessary, and that the same Stone both acts as a medicine and performs metallic transmutation. However, I am informing you of Fulcanelli's opinion just in case he knows something I don't. In any case, you can hedge your bet easily by putting aside a little of the White Stone and Red Stone before they are fermented, just in case Fulcanelli is correct. If you remain concerned, you might

also want to test the medicinal effects of both the fermented and non-fermented Stones by feeding them to animals before trying them on yourself.

Neither of the contraditions in this chapter are a hindrance to our making of the Stone. You only need to save a little of the Stone from before each of the fermentations, and so in the end you will be in possession of four powders: the White Stone fermented, the White Stone unfermented, the Red Stone fermented, and the Red Stone unfermented. Therefore allowing you to easily test the effects of each. It is also of advantage to possess both Stones, fermented and unfermented, as this will allow you even more usage and experimentation as to uses described and not described in this book.

27. Red Stage

The Red Stone is only a further development of the White Stone. You will obtain the White Stone first, and then part of this you can excel to the perfection of the Red Stone.

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first it prepares the white tincture, and then the red. For the Sun and Moon are prepared by the same method, and yield the red and white tincture, respectively

A Short Tract, or Philosophical Summary, by *Nicholas Flamell*, 15th Cen.

If you are attempting to mature the unfermented White Stone, instead of the fermented White Stone, you will need to be more careful with the heat. It might also be an idea to multiply your White Stone a few times before attempting to make it red. This may speed up the process as the Stone will already be much purer.

Hermetically seal the White Stone in a clean round-bottom flask as before. Carefully heat it with a dry heat, but still in the water bath, to the degree that the White Stone melts, with the consistency of melted wax. When the Stone turns an ash orange color then calcine it on a high heat source (still sealed) continuously with an aggressive heat (as you did with the urine in the First Part). It may take a few months, but will eventually turn into red powder.

When you have the red powder, save half, and ferment the other half with gold, and you have the Red Stone, both fermented and unfermented.

Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the fire until by its force and strength the matter is changed to a very red stone

[...] *cook perfectly the white Elixir to give it the color of cinnabar, starting there in order to make the red Elixir.*

Compound of Compounds, by *Albertus Magnus*, 13th Cen.

When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long decoction till it becomes like impalpable Ashes, so soft not to be touched, coloured Citrine.

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white medicine receiveth the admirable tincture of the redness.

[...] *Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most glorious red, or a pure vermilion colour. For which cause Epitus the philosopher saith, decoct the white in a red hot furnace, until such time as it be clothed with a purple glory. Do not cease, though the redness be somewhat long, before it appears. For as I have said, the fire being augmented, the first colour of whiteness will change into red. Also when the citrine shall first appear, among those colours, yet that colour is not fixed. But not long after it, the red colour shall begin to appear, which ascending to the height, your work will indeed be complete. As Hermes saith in Turba, between the whiteness and the redness, one colour only appears, to wit, citrine, but it changes from the less to the more. Maria also*

saith, when you have the true white, then follows the false and citrine colour; and at last the perfect redness itself. This is the glory and the beauty of the whole world.

The Root of the World, by *Roger Bacon*, 13th Cen.

This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.

The Secret Book of Artephius, by *Artephius*, 12th Cen. (?)

When the putrefaction of our seed has been thus completed, the fire may be increased till glorious colors appear, which the Sons of Art have called Cauda Pavonis, or the Peacock's Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness, which is the White Tincture, transmuting the inferior metals into silver, and very powerful as a medicine. But as the artist well knows it is capable of a higher concoction, he goes on increasing his fire till it assumes a yellow, then an orange or citron color; and then boldly gives a heat of the fourth degree, till it acquires a redness like blood taken from a sound person, which is a manifest sign of its thorough concoction and fitness for the uses intended.

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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28. Multiplication

The Stone only has to be made once, and then it can be easily multiplied in quantity and quality. The multiplication is the same for the White Stone and the Red Stone.

The most obvious method of Multiplication is to repeat the whole process again, as you did in the Fermentation. You can do this with or without adding gold or silver, but by adding more ferment you are increasing the quantity too. Every time you repeat the Fermentation the Stone will get bigger and 10x more powerful. The time it takes to complete the process also gets less and less every time (since the Stone gets more powerful), until the whole process can be done in just a few seconds.

The unfermented Stones can also be multiplied, but of course you will multiply them by repeating the Second Part again (imbibe, make black, make white, make red) adding only distilled urine and not silver or gold.

The Multiplication of the Stone. Take the perfect Stone; add one part of it to three or four parts of purified Mercury of our first work, subject it to gentle coction for seven days (the vessel being carefully sealed up), and let it pass through all the Reigns, which it will do very quickly and smoothly. The tinging power of the substance will thus be exalted a thousandfold; and if you go through the whole process a second time (which you can do with ease in three days) the Medicine will be much more precious still. This you may repeat as often as you like; the third time the substance will run through all the Reigns in a day, the fourth time in a single hour, and so on—and the improvement in its quality will be most marvellous. Then kneel down and render thanks to God for this precious treasure.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.

The Secret Book of Artephius, by *Artephius*, 12th Cen. (?)

You can also dissolve the Stone in water and then distil it. This will increase the quantity and quality 100x.

In short, anything you can think of to purify or dissolve and then coagulate the Stone will increase its quality, and anything dissolved and overpowered by the Stone will become the Stone also and increase its quantity.

If that substance which Nature supplies be taken in hand by Art, dissolved, coagulated, and digested, its perfection is increased from a monadic to a denary virtue; by repeating the same process, it is increased a hundred-fold, and then a

thousand-fold, etc.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

When the Stone is sufficiently strong, you will be able to multiply it just by melting a mass of gold (or silver) and then throwing a bit of the Stone into the melted gold. All of it will be quickly turned into more and stronger Philosophers' Stone. If the Stone becomes really powerful, you will be able to do this with any metal, since the Stone will transmute it all the way into more Stone, instead of leaving it as gold (then you'd need to dilute the Stone if you want to make gold.)

The manner of Projection and Multiplication of the White and Red Stone are both one, but the multiplication may be done in two manners, one by projecting one part upon one hundred parts more into pure Luna or pure Gold. There are other ways more profitable and secret to multiply the Medicine in Projection, wherein I am at present silent

Verbum Dismissum, by *Count Bernard Trevisan*, 15th Cen.

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29. Projection

The projection is a reasonably simple matter of melting the metal to be transmuted, then throwing a little bit of the Stone into it.

The lower the melting temperature of the metal, the easier it is transmuted, and less of the Stone will be required. So mercury is the best, and then lead.

Some alchemists recommend wrapping a bit of the Stone in wax, or adding filings of gold into the melted metal. This is to help the Stone to penetrate better into the metal. Others recommend dissolving the Stone and projecting it in the liquid state instead of solid state.

If the Stone is too weak not all of the metal will be transmuted and you will have to add more Stone. If the Stone is too strong then the metal might be converted into the Stone itself instead of gold, so the Stone will need to be diluted.

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we only just melt the imperfect metals over the fire, and then add to them the Philosopher's Stone, which, in a moment of time, imparts to them the form of gold

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

This wonderful Medicine penetrates each smallest part of the base metals (in the proportion of 1 :: 1,000) and tinges them through and through with its own noble nature: your arithmetic will fail sooner than its all-prevailing power. Each smallest part that is pervaded with the vitalizing power of the-Elixir in its turn tinges that part which is nearest to it until the whole mass is leavened with its marvellous influence, and brought to the perfection of gold.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

Now the projection is after this manner to be done: put the body, or metal upon the fire in a crucible, and cast thereon the elixir as aforesaid, moving, or stirring it well; and when it is melted, become liquid, and mixed with the body, or with the spirit, remove it from the fire, and you shall have fine gold or silver, according to what you elixir was prepared from. But here is to be noted, that by how much the more the metalline body is the easier to be melted, by so the ore shall the medicine have power to enter into, and transmute it. Therefore by so much as mercury is more liquid than any other body, by so much the more, the medicine has power in being cast upon it, to wit, mercury, to transmute it into fine sol or luna. And a greater quantity of it shall your medicine transmute, give tincture to, and make perfect, than of any other mineral body. The like is to be understood, to be performed in the same manner upon other mineral bodies, according as they are easy or hard to be fused or melted.

The Root of the World, by *Roger Bacon*, 13th Cen.

Common Mercury, amalgamated with Lead, is counted the most proper Subject for making Projection, which being in Fusion, your fermented Matter being divided into three parts, one part of it rolled, in Wax, is to be flung upon the Amalgam: then presently cover the Crucible, and continue the Fire, until you hear the Noise of the Separation and Union: then the second and third part, as before, and being kept for two hours in a continual Fire of Fusion, let it cool by it self.

Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD

When the artist would transmute any metal- for instance, lead- let a quantity be melted in a clean crucible, to which let a few grains of gold in filings be cast; and when the whole is melted, let him have in readiness a little of the

powder, which will easily scrape off from his "stone," the quantity inconsiderable, and cast it on the metal while in fusion.

Immediately there will arise a thick fume, which carries off with it the impurities contained in the lead, with a crackling noise, and leaves the substance of the lead transmuted into most pure gold, without any kind of sophistication; the small quantity of gold added, previous to projection, serves only as a medium to facilitate the transmutation, and the quantity of your tincture is best ascertained by experience, as its virtue in proportioned to the number of circulations you have given after the first has been completed.

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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30. Appearance

The appearance of the Red Stone is different depending how many times it has been multiplied in quality, and therefore how pure and powerful it is.

At first it is a dull red and opaque, but becomes brighter and transparent purple when more refined. It is very heavy.

Know, then, that it is called a stone, not because it is like a stone, but only because, by virtue of its fixed nature, it resists the action of fire as successfully as any stone. In species it is gold, more pure than the purest; it is fixed and incombustible like a stone, but its appearance is that of very fine powder, impalpable to the touch, sweet to the taste, fragrant to the smell, in potency a most penetrative spirit, apparently dry and yet unctuous, and easily capable of tinging a plate of metal.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD

This Tincture is of a colour intermediate between red and purple, with something of a granite hue, and its specific weight is very, considerable.

The Twelve Keys, by *Basilius Valentinus*, 15th Cen.

Our Tincture of Gold contains stars, is a substance of the greatest fixity, is unchangeable in multiplication, is a red powder (with almost a saffron tinge), liquid like resin, transparent like crystal, fragile like glass, is of a rubinate colour, and of great specific gravity. [...] *It is soluble in any liquid, melting and commingling with the same, fragile as glass, in a powder saffron-coloured, but in a solid mass, red like the ruby. Its purple colour is the mark of perfect fixation and fixed perfection, for it remains fixed and incombustible, even when exposed to fire, corrosive waters, or burning sulphur, since it is, like the salamander, incapable of being consumed by fire.*

Golden Calf, by *John Frederick Helvetius*, 17th Cen.

Having thus completed the operation, let the vessel cool, and on opening it you will perceive your matter to be fixed into a ponderous mass, thoroughly of a scarlet color, which is easily reducible to powder by scraping, or otherwise, and in being heated in the fire flows like wax, without smoking, flaming, or loss of substance, returning when cold to its former fixity, heavier than gold, bulk for bulk, yet easy to be dissolved in any liquid, in which a few grains being taken its operation most wonderfully pervades the human body, to the extirpation of all disorders, prolonging life by its use to its utmost period; and hence it has obtained the appellation of "Panacea," or a Universal Remedy.

On the Philosophers' Stone, by *Anonymous*, 12th - 17th Cen. (?)

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31. Everburning Lamps

Lamps have been found all over the world which have been burning for hundreds of years with no apparent power source. The "scientific" opinion is that there must have been a secret oil well full of oil for the lamp, even though they never found one. But no surprise... its alchemy again.

I'm not entirely sure how to make an everburning lamp. From my understanding it needs to be in a hermetically sealed container, the wick needs to be made of a material which will not burn (perhaps made by alchemy also), and then you just put some of the Stone into the oil (or maybe no oil and just the Stone dissolved in water).

I found a nice article on the Internet with some good research and history on everburning lamps. I'm going to quote this instead of writing about the lamps myself. The author of this article is an alternative history researcher called Ellen Lloyd. Ellen thought that the lamps were made with an alien technology, which is not that far from the truth, and maybe more believable than the truth. But there were no aliens, just humans with the Philosophers' Stone.

"Now the House of Solomon the King was illuminated as by day, for in his wisdom he had made shining pearls which were like unto the sun, the moon and the stars in the roof of his house."

(From: "The Queen of Sheba and Her Only Son Menyelek")

Imagine that you find a small burning lamp hidden deep in an ancient vault. This mysterious lamp, which is in perfect preservation, has burned continuously without fuel for the last 2,000 years. What would you think of your remarkable discovery?

Most likely you would wonder whether the precious lamp that you are holding in your hands is a magical object, a work of God, or perhaps some evil powers. Could this ancient treasure be a proof of highly advanced technology? Did our ancestors discover the secret of eternal light?

Although it might sound amazing, and for some even impossible certain extraordinary findings clearly show that perpetual light was rather common in prehistory. I deal with advanced ancient technology in "Voices from Legendary Times" to a large extent. In my book I uncover a number of strange enigmas from all over the world. Perpetual light is an ancient technology that to this today remains a mystery.

During the Middle Ages a number of ever-burning lamps were discovered in ancient tombs and temples. Based on ancient records we learn that these mysterious objects were found all over the world, in India, China, South America, North America, Egypt Greece, Italy, United Kingdom, Ireland, France and many other countries.

Unfortunately, looters, vandals, and superstitious diggers who feared that these objects possessed supernatural powers destroyed many of the lamps.

As we all know, the Middle Ages cannot be characterized as a particularly scientific period. It was a dark time for those who persuaded knowledge. Still, curiosity is a part of human nature and questions were asked. How were the ancients able to produce lamps, which could burn without fuel for hundreds, and in some cases thousands of years? From whom did our ancestors gain their secret knowledge?

Naturally, the subject of perpetual light became quickly a controversy and the opinions among the authorities were divided. Some authors rejected the idea of a never-ending flame, despite the evidence they were confronted with. A small group of more open-minded and enlightened persons confirmed the existence of, if not eternal then at least very long-lasting light. Many on the other hand accused the Pagan priests of performing clever tricks. However, a majority

of the "learned" men acknowledged the unusual findings and declared the perpetual lamps to be a work of the devil. This was a common explanation in the Dark Ages. As soon as something was unknown, of Pagan origin or not in accordance with the rules set by the early Roman Church it was labeled as an invention of the dark forces, the devil and his demons.

Some speculated that secret Hebrew societies had preserved what in modern days is known as electricity. For example, the occult writer Eliphas Levi [don't believe this guy, he's so theatrical] *relates a curious story in his book "Historie de la Magie". He tells of a certain mysterious French rabbi named Jechiele who was an advisor in the thirteenth century court of Louis IX. Apparently, Jechiele owned a lamp that he used to place in front of his house for everyone to see. The "dazzling lamp that lightened itself" possessed no oil or wick. When the rabbi was asked about the energy source, he always replied it was a secret. Jechiele, obviously experimented quite a lot with electricity. To protect himself from enemies, he invented a discharge button that sent out an electric current into the iron knocker on his door. It is written that when Jechiele "touched a nail driven into the wall of his study, a crackling bluish spark immediately leapt forth. Woe to anyone who touched the iron knocker at that moment; he would bend double, scream as if he had been burned, then he would run away as fast as his legs could carry him."*

There were numerous speculations regarding the perpetual lamps' secret energy source. During the Middle Ages and later many great thinkers tried to solve the problem how to prepare fuel that renewed itself as quickly as it was consumed. However, none of the conducted experiments was truly successful. It turned out impossible to produce a copy of an ever-burning lamp. The ancients' technology remained unknown.

The earliest accounts of a divine flame, an eternal light source can be found in various mythological texts. The descriptions of the eternal flame, which was considered a part of the divine fire, are closely connected with the gods. The Greek god Prometheus was punished for giving fire to mankind. The secret of the eternal flame was regarded as gods' sole property. The knowledge of the eternal light should not be passed over to the humans. Nevertheless, it seems as if some of the alien gods disobeyed and revealed their divine secret to humanity. When humans learned how to produce perpetual light, temples worldwide were equipped with eternal altar flames.

According to the ancient Egyptians, Greeks and Romans tradition, a dead person might need some light on his or hers road to the Valley of the Shadow. Therefore, before the tomb was sealed it was accustom to place an ever-burning lamp inside. The lamp served as an offering to the god of the dead and it kept evil spirits away. Its light also offered the deceased the required guidance on the journey to the Underworld. Hundreds of years later, when vaults were opened excavators found the lamps in perfect condition and still burning.

So far, we have only spoken in general terms about the existence of perpetual light in antiquity. It has been estimated that as many as 170 mediaeval authors have written about the phenomenal and mysterious ever-burning lamps. Let us now look at some of the remarkable discoveries.

Plutarch wrote of a lamp that burned over the door of a temple to Jupiter Ammon. According to the priests, the lamp remained alight for centuries without any fuel and neither wind nor rain could put it out.

St. Augustine described an Egyptian temple sacred to Venus with a lamp which wind and water could not extinguish. He declared it to be the work of the devil.

In 527 A.D., at Edessa, Syria, during the reign of emperor Justinian, soldiers discovered an ever-burning lamp in a niche over a gateway, elaborately enclosed to protect it from the air. According to the inscription, it was lit in 27 A.D. The lamp had burned for 500 years before the soldiers who found it, destroyed it.

In 140, near Rome a lamp was found burning in the tomb of Pallas, son of king Evander. The lamp, which had been alight for over 2,000 years, could not be extinguished by ordinary methods. It turned out that neither water nor blowing on the flame stopped it from burning. The only way to extinguish the remarkable flame was to drain off the strange liquid contained in the lamp bowl.

In about 1540, during the Papacy of Paul III a burning lamp was found in a tomb on the Appian Way at Rome. The tomb was believed to belong to Tulliola, the daughter of Cicero. She died in 44 B.C. The lamp that had burned in the sealed vault for 1,550 years was extinguished when exposed to the air. Interesting about this particular discovery is

also the unknown transparent liquid in which the deceased was floating. By putting the body in this liquid, the ancients managed to preserve the corpse in such a good condition that it appeared as if death had occurred only a few days ago.

When king Henry VIII broke away from the Catholic Church in 1534, he ordered dissolution of monasteries in Britain and many tombs were plundered. In Yorkshire, a burning lamp was discovered in a tomb of Constantius Chlorus, father of the Great Constantine. He died in 300 A.D. which means that the lamp had been burning for more than 1,200 years.

In France, near Grenoble, in the mid-seventeenth century a young Swiss soldier accidentally stumbled upon the entrance of an ancient tomb. Unfortunately, for the young man he did not discover the golden treasures that he thought might be hidden inside. Still, his surprise must have been just as big when he was confronted with a burning glass lamp. Du Praz, that was the soldier's name removed the mysterious lamp from the sealed grave and carried it to a monastery. He showed his remarkable discovery to the astonished monks and the lamp remained at the monastery. It burned for several months until an elderly monk dropped it and it was destroyed.

Certain discoveries indicate that the ancients wanted to preserve their knowledge secret.

In his notes to St. Augustine, 1610, Ludovicus Vives writes about a lamp that was found in his father's time, in 1580 A.D. According to the inscription, the lamp was burning for 1,500 years, however when it was touched it fell into pieces. Obviously, Ludovicus Vives did not share some of St. Augustine's views. He considered perpetual lamps to be an invention of very wise and skilled men and not the devil.

Were the Rosicrucians familiar with the secrets of eternal light? It would seem so. When the tomb of Christian Rosenkreuz, alchemist and founder of the Rosacrucian Order was opened 120 years after his death, a shining lamp was found inside.

Another interesting case worth mentioning occurred in England where a mysterious and most unusual tomb was opened. It was believed that the sepulcher was of a Rosicrucian. A man, who discovered the tomb, noticed a burning lamp hanging from the ceiling, lighting up the underground chamber. As the man took some steps forward, certain part of the floor moved with his weight. At once, a seated figure in armour started to move. The figure rose to its feet and hit the lamp with some sort of a weapon. The precious lamp was destroyed. The goal had been accomplished; the lamp's substance remained a secret.

The discoveries I mention in this article are only a small representation of all remarkable findings worldwide. Who knows how many more lamps are still burning hidden in ancient vaults, undiscovered and protected from the outside world.

The ancients were familiar with perpetual light. As Eliphas Levi points out: "it is certain that the Zoroastrian Magi had means of producing and directing electric power unknown to us."

Yes, indeed and the ancient Egyptians, Greeks, Romans and other cultures possessed the same knowledge. King Solomon was a wise man when he wrote:

"... there is no new thing under the sun. Is there anything whereof it may be said, See this is new? It hath been already of old time which was before us."

The Mystery of Ever-Burning Lamps, by *Ellen Lloyd*, August 23rd 2006

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32. Takwin

Wherein we find many strange effects: as continuing life in them, though divers parts, which you account vital, be perished and taken forth; resuscitating of some that seem dead in appearance, and the like. We try also all poisons, and other medicines upon them, as well of chirurgery as physic. By art likewise we make them greater or smaller than their kind is, and contrariwise dwarf them and stay their growth; we make them more fruitful and bearing than their kind is, and contrariwise barren and not generative. Also we make them differ in color, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is.

The New Atlantis, by *Francis Bacon*, 1627 AD

Takwin is advanced alchemy which deals with the creation of life, through alchemy and using the life-giving powers of the Stone. It is not easy to find information about Takwin. But of course it is possible; if Nature can do it, so can alchemy.

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wee must by no means forget the generation of Artificial men. For there is some truth in this thing, although it hath been a long time concealed, and there have been no small Doubts, and Questions, raised by some of the ancient Philosophers, Whether it were possible for Nature, or Art to beget a Man out(side) of the body of a Woman, and naturall matrix? To this I answer, that it is in no way repugnant to the Art of Alchymie, and Nature, yea it is very possible: But to effect it, we must proceed thus.

Let the Sperm of a man by itself be putrified in a gourd glasse, sealed up, with the highest degree of putrefaction in Horse dung, for the space of forty days, or so long untill it begin to bee alive, move, and stir, which may easily be seen. After this time it will be something like a Man, yet transparent, and without a body. Now after this, if it bee every day warily, and prudently nourished and fed with the Arcanum of Mans blood, and bee for the space of forty weeks kept in a constant, equall heat of Horsedung, it will become a true, and living infant, having all the members of an infant, which is born of a woman, but it will be far lesse. This wee call Homunculus, or Artificiall (Man?). And this is afterwards to be brought up with as great care, and diligence as any other infant, until it come to riper years of understanding. Now this is one of the greatest secrets that God ever made known to mortall, sinfull man. For this is a miracle, and one of the great wonders of God, and secret above all secrets, and deservedly it ought to be kept amongst the secrets until the last times, when nothing shall be hid (the apocalypse), but all things made manifest

Of the Nature of Things, 8 by *Paracelsus*, via *Sandrovigius*, 16th Cen.

The above quote will create a clone of a man, which Paracelsus called a Homunculus. The process described in incomplete and cryptic, but if I were to guess from what was written, and what I know about Nature, I would say the following:

The sperm is to be put in a 1 ltr round-bottom flask, hermetically sealed, and put on a circulating moist heat (which should be body temperature) until it putrefies (turns black) then comes out of the putrefaction and turns transparent. At which point it will be some kind of embryo. Now at this point we add the Stone dissolved in water, or possibly we should have added this right at the beginning. With a moist heat again the clone will form into a baby in 9 months. If we want to dwarf or giantify the clone, this can be done by adding more or less of the water.

Perhaps from any cells a clone could be created. And what would happen if we include cells from two different people? Would it be a child of them? What about 3 or more people? What about from 2 different animals? Or animals and humans?

This stuff is all possible, although it is probably much more complicated than just placing cells or seeds from different animals in the same flask. Perhaps they have to be started separately and then combined? I don't know.

The quote at the top of this chapter implies it is possible to make hybrids of different animals, or animals and humans, and the resulting creature is capable of giving birth itself. This implies the hybrid has new and stable DNA and is for all intents and purposes, a new creation.

Perhaps some of the animals around today were created by alchemy. Dogs and cats are an interesting case, since they have never been wild in their current form, and they have been living alongside humans throughout recorded history. Cats especially had high status in ancient Egypt, which was big on alchemy.

In the Jewish alchemical tradition, an alchemically created man was known as a Golem.

The notion of "man-made humans," or other living creatures fashioned by human hands, has a long history in mythology and folklore. In recent years, with the development of genetic engineering, virtual reality, and artificial life of various sorts, it has gained a new significance. But our current fascination with—not to mention dread over—the increasing likelihood of genetically modified and artificial humans is not, in essence, a particularly new development. It touches on some of the central themes of religion and the occult and magical practices that emerged from a once-powerful but now submerged spiritual belief.

The Kabbalah, for example, includes legends and stories about the alchemical homunculus, or "little man," and the golem, a kind of proto–Frankenstein's monster. In both cases the idea is that through certain secret magical practices, human beings can share in the creative power of God.

Homunculi, Golems, and Artificial Life, by *Gary Lachman*, 2006

In Jewish tradition, the golem is most widely known as an artificial creature created by magic, often to serve its creator. The word "golem" appears only once in the Bible (Psalms139:16). In Hebrew, "golem" stands for "shapeless mass." The Talmud uses the word as "unformed" or "imperfect" and according to Talmudic legend, Adam is called "golem," meaning "body without a soul" (Sanhedrin 38b) for the first 12 hours of his existence. The golem appears in other places in the Talmud as well. One legend says the prophet Jeremiah made a golem. However, some mystics believe the creation of a golem has symbolic meaning only, like a spiritual experience following a religious rite.

The Sefer Yezirah ("Book of Creation"), often referred to as a guide to magical usage by some Western European Jews in the Middle Ages, contains instructions on how to make a golem. Several rabbis, in their commentaries on Sefer Yezirah have come up with different understandings of the directions on how to make a golem. Most versions include shaping the golem into a figure resembling a human being and using God's name to bring him to life, since God is the ultimate creator of life.

The Golem, by *Alden Oreck*, 2010 (?)

Not strictly part of Takwin, but reanimating a corpse is also possible. Traditionally the person must have been dead for less than 3 days in order to do this. The corpse should be immersed in a bath with a high concentration of the Stone already dissolved.

33. Religious References

All of the mainstream religious texts have references to the Stone. The alchemical books I have read are largely from a Europe, and so the alchemists were Christian and therefore included many Biblical references. The Chinese alchemists were Taoists, and Taoism was all about alchemy (and Nature, which is the same). The Jews have a very strong alchemical tradition. The Muslims produced some great alchemists. The Hindu texts and myths are full of alchemical references and even an entire Veda, the Sama Veda, is all about the Stone.

Because the majority of the alchemical texts I got my hands on were written by Christians, I collected Bible passages which refer to alchemy or the Stone, and then found some more myself. I will include these below.

I should say here that all of the mainstream religions originally represented the truth, but the correct interpretations have mostly been forgotten. However, the older religions go deeper, since time has made civilization less receptive. But none of the popular modern interpretations of any of the scriptures are correct. None of the sacred texts actually contradict each other; they seem to only because your interpretations are wrong. So they're all true, and you're all reading them wrong.

Reading sacred texts is a lot like reading alchemical texts: they're full of analogies and metaphors all mixed up with plain facts, so it's difficult to tell what is to be interpreted literally and what is to be deciphered. And everyone seems to take the literal parts metaphorically and the metaphorical parts literally.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Bible, King James Version, *John 12:24*

Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

Bible, King James Version, *1 Corinthians 15:36-38*

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

Bible, King James Version, *Proverbs 3:13-20*

On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined.

Bible, King James Version, *Proverbs 3:13-20*

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Bible, King James Version, *Song of Solomon 5:10-16*

Zechariah 4

Then the angel who talked with me returned and woke me up, like someone awakened from sleep. He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps. Also there are two olive trees by it, one on the right of the bowl and the other on its left." I asked the angel who talked with me, "What are these, my lord?" He answered, "Do you not know what these are?" "No, my lord," I replied. So he said to me, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty. "What are you, mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!'" Then the word of the LORD came to me: "The hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it. Then you will know that the LORD Almighty has sent me to you. "Who dares despise the day of small things, since the seven eyes of the LORD that range throughout the earth will rejoice when they see the chosen capstone in the hand of Zerubbabel?" Then I asked the angel, "What are these two olive trees on the right and the left of the lampstand?" Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?" He replied, "Do you not know what these are?" "No, my lord," I said. So he said, "These are the two who are anointed to serve the Lord of all the earth."

Zechariah 5

I looked again, and there before me was a flying scroll. He asked me, "What do you see?" I answered, "I see a flying scroll, twenty cubits long and ten cubits wide." And he said to me, "This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished. The LORD Almighty declares, 'I will send it out, and it will enter the house of the thief and the house of anyone who swears falsely by my name. It will remain in that house and destroy it completely, both its timbers and its stones.'" Then the angel who was speaking to me came forward and said to me, "Look up and see what is appearing." I asked, "What is it?" He replied, "It is a basket." And he added, "This is the iniquity of the people throughout the land." Then the cover of lead was raised, and there in the basket sat a woman! He said, "This is wickedness," and he pushed her back into the basket and pushed its lead cover down on it. Then I looked up—and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth. "Where are they taking the basket?" I asked the angel who was speaking to me. He replied, "To the country of Babylonia to build a house for it. When the house is ready, the basket will be set there in its place."

Zechariah 6

I looked up again, and there before me were four chariots coming out from between two mountains—mountains of bronze. The first chariot had red horses, the second black, the third white, and the fourth dappled—all of them powerful. I asked the angel who was speaking to me, "What are these, my lord?" The angel answered me, "These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world. The one with the black horses is going toward the north country, the one with the white horses toward the west, and the one with the dappled horses toward the south." When the powerful horses went out, they were straining to go throughout the earth. And he said, "Go throughout the earth!" So they went throughout the earth. Then he called to me, "Look, those going toward the north country have given my Spirit rest in the land of the north."
The word of the LORD came to me: "Take silver and gold from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah son of Zephaniah. Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jozadak. Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. It

is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.' The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the LORD. Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God."

Bible, New International Version 2011, *Zechariah 4-6*

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Bible, King James Version, *Revelation 1:12-18*

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Bible, King James Version, *Exodus 16:31*

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Bible, King James Version, *Revelation 21:1-6*

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Bible, King James Version, *Revelation 2:17*

And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full.

Bible, King James Version, *Psalm 78:24-25*

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Bible, King James Version, *John 6:53-58*

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Bible, King James Version, *1 Peter 2:6-8*

And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

Bible, King James Version, *Genesis 3:22*

This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Bible, King James Version, *Genesis 2:4-7*

Since Hinduism is full of alchemical references, I thought I'd you give a taster. I also don't want to look like I'm favoring Christianity. Personally I like Hinduism a lot as it goes much deeper.

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1. Thou, Soma, art preeminent for wisdom; along the straightest path thou art our leader.
Our wise forefathers by thy guidance, Indu, dealt out among the Gods their share of treasure.
2 Thou by thine insight art most wise, O Soma, strong by thine energies and all possessing,
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.
3 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.
4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,--
With all of these, well-pleased and not in anger, accept, O royal Soma, our oblations.
5 Thou, Soma, art the Lord of heroes, King, yea, Vrtra-slayer thou:
Thou art auspicious energy.
6 And, Soma, let it be thy wish that we may live and may not die:
Praise-loving Lord of plants art thou.
7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.
8 Guard us, King Soma, on all sides from him who threatens us: never let
The friend of one like thee be harmed.
9 With those delightful aids which thou hast, Soma, for the worshipper,--
Even with those protect thou us.
10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.
11 Well-skilled in speech we magnify thee, Soma, with our sacred songs:
Come thou to us, most gracious One.
12 Enricher, healer of disease, wealth-finder, prospering our store,
Be, Soma, a good Friend to us.
13 Soma, be happy in our heart, as milch-kine in the grassy meads,
As a young man in his own house.
14 O Soma, God, the mortal man who in thy friendship hath delight,

Him doth the mighty Sage befriend.
15 Save us from slanderous reproach, keep us., O Soma, from distress:
Be unto us a gracious Friend.
16 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.
17 Wax, O most gladdening Soma, great through all thy rays of light, and be
A Friend of most illustrious fame to prosper us.
16 In thee be juicy nutriments united, and powers and mighty foe-subduing vigour,
Waxing to immortality, O Soma: win highest glories for thyself in heaven.
19 Such of thy glories as with poured oblations men honour, may they all invest our worship.
Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.
20 To him who worships Soma gives the milch-cow, a fleet steed and a man of active knowledge,
Skilled in home duties, meet for holy synod, for council meet, a glory to his father.
21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,
Born amid hymns, well-housed, exceeding famous, victor, in thee will we rejoice, O Soma.
22 These herbs, these milch-kine, and these running waters, all these, O Soma, thou hast generated.
The spacious firmament hast thou expanded, and with the light thou hast dispelled the darkness.
23 Do thou, God Soma, with thy Godlike spirit, victorious, win for us a share of riches.
Let none prevent thee: thou art Lord of valour. Provide for both sides in the fray for booty.

Rig Veda I, *Hymn XCI Soma*

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34. Prehistory

I was going to elaborate much more in this chapter and all the ones following, but I'm getting lazy of writing this book, so I'm going to do the history section in a nutshell. You can look up anything yourself if you want more information.

The Great Year, or Precession of the Equinoxes, is a 25,920 year cycle.

The precession of the equinoxes refers to the observable phenomena of the rotation of the heavens, a cycle which spans a period of (approximately) 25,920 years, over which time the constellations appear to slowly rotate around the earth, taking turns at rising behind the rising sun on the vernal equinox.

This remarkable cycle is due to a synchronicity between the speed of the earth's rotation around the sun, and the speed of rotation of our galaxy.

The Precession of the equinoxes = 25,920 yrs = (360° rotation)

If the sky is divided into 12 constellations: (25,920 / 12 = 2,160)
(Note: 6 x 10 x 6 = 360 and 360 x 6 = 2,160)

A New sign appears on the horizon each 2,160 yrs (30°)
Note: (2 x 2,160 or 12 x 360 = 4,320 yrs)

Therefore to move 1° on the horizon = 72 yrs.

The following numbers can therefore be regarded as precessionary:
(12 ... 30 ... 72 ... 360 ... 2,160 ... 4,320 and 25,920)

The Precession of the equinoxes, by *ancient-wisdom.co.uk*

The Great Year is separated into 4 ages, of 6,480 years each, or according to Hinduism in the ratio 4:3:2:1. Every time we move between one of these ages, a big catastrophe occurs. The last time was a big flood, the Deluge. Every culture has stories of the flood. Modern science pretends that it didn't happen just because they don't want to admit to something in the Bible being true, but the evidence is overwhelming (look it up.)

After every catastrophe there is evolution. The conditions on Earth change due to the catastrophe and therefore all life evolves into new forms very quickly. This is how evolution makes big steps over just a few generations, as we have evidence for but previously no explanation. There have been various races of humans, which look different to us, throughout history. They often get mistaken for aliens. Sorry, no aliens! Only humans of previous races, who had the Stone. Didn't you wonder at how all other animals come in so many shapes and sizes? How many different types of dogs are there? Yet they can still interbreed and they are all still dogs. Well humans come in different shapes and sizes too. Some of them are still around.

Evolutionary changes in species occur suddenly, rather than through tiny gradual changes as suggested in Darwin's theory of evolution, researchers say. Resistance to change means that evolution is more likely to occur in bursts triggered by extreme environmental conditions, says Jeffrey H. Schwartz, professor of anthropology at the University of Pittsburgh. According to biologists, cells are protected by an army of proteins, making them very resistant to

change. So, argues Professor Schwartz, the Darwinian idea that animals adapt to their environment through constant small mutations in their genes – "natural selection" – goes against basic cell biology. Only extreme stresses can overcome these defences and cause mutations in the cells. The mutations may remain dormant for several generations before suddenly manifesting as a new feature. The change may be just as likely to kill the organism as it is to help it, says Professor Schwartz, so it is not so much adapting to the environment, but being rocked by it. Further evidence against gradual evolution, says Professor Schwartz, comes from the fossil record. If organisms evolved slowly and continuously, you would expect to see this reflected in fossil finds. What is actually seen is large changes from one species to the next. Most scientists explain this by saying that the "missing links" have not yet been discovered.

Sudden Origins: A Leap in Evolution, by *Kat Piper*, 2007

These four ages are symptoms of the development/evolution of the Earth. In the same way the Stone is developed, following the laws and cycles of Nature. The planet is evolving as are all life forms living on (or in) the planet. Evolution happens mostly in short bursts. These things are all connected: natural cycles, time, evolution, catastrophies, purification. Purification occurs by water or fire, with these alternating it achieves higher and higher degrees of purification, or evolution.

The Golden Age

Catastrophe! The Earth evolves, along with humans and animals.

Everyone has the Stone, or if they don't then they don't need it. Everyone is truly happy. No one needs any rules or technology. There is no such thing as money. Truth and Nature is obvious. Everyone is very spiritual. Good times!

The Silver Age

Catastrophe! The Earth evolves, along with humans and animals.

Everyone has the Stone. People are mostly happy. People start developing advanced technology. This is the age of technology. There is no need to work still, but people like inventing things. Ownership of property starts, which causes problems and by the end there are wars.

The Bronze Age

Catastrophe! The Earth evolves, along with humans and animals.

The survivors keep the Stone away from the new (evolved) humans and call themselves gods. They build cities and rule the new humans. There is still some technology which the "gods" keep for themselves. The "gods" decide gold and silver are to be the currency, since they can easily produce these two metals and the new humans cannot. People are happy half the time.

The Iron Age

Catastrophe! The Earth evolves, along with humans and animals.

The "gods" are dead now or hiding. The technology is mostly lost. The Stone is kept very secret by the few who manage to retain the knowledge. People start to care about money more than anything else. The people can't live without rules, but good rulers are few and far between. People are depressed and lose the ability to comprehend truth, preferring to believe their own lies. In the very latter part of this time, as the Iron Age is starting to pass into the Golden Age again, technology starts to develop. But this is only temporary and does not develop properly due to the best technology being kept secret, and the fact that the people can't understand nature. At the end of the Iron Age, the Stone is rediscovered and released back into the world, which is the catalyst causing all secrets to be released and ushers in the Golden Age.

35. History of the Stone

The following quote refers to a time in the Silver Age, the true age of technology.

The Pushpaka chariot that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent chariot going everywhere at will [...] *that chariot resembling a bright cloud in the sky* [...] *and the King got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.*

The Ramayana, *450 BC (?)*

The Stone was possessed by various people throughout history, some of them being well known figures.

I will enumerate some of the true Sages (besides those named in Holy Scripture) who really knew this Art, in the natural order of their succession. They are Hermes Trismegistus, Pythagoras, Alexander the Great, Plato, Theophrastus, Avicenna, Galen, Hippocrates, Lucian, Longanus, Rasis, Archelaus, Rupescissa, the Author of the Great Rosary, Mary the Prophetess, Dionysius, Zachaire, Haly, Morienus, Calid, Constantius, Serapion, Albertus Magnus, Estrod, Arnold de Villa Nova, Geber, Raymond Lully, Roger Bacon, Alan, Thomas Aquinas, Marcellus Palingenius; and, among moderns, Bernard of Trevisa, Frater Basil. Valentinus, Phillip Theophrastus (i.e., Paracelsus), and many others. Nor is there any doubt that, among our own contemporaries, there might be found some, who, through the grace of God, daily enjoy this arcanum, though they keep it a close secret from the world.

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

If, therefore, thou shalt rightly consider those things which I shall say unto thee, as also the testimonies of the ancients, well and fully shalt thou know that we agree in all things, and so all of us reveal the same truths. This was the deliberate conviction of Hermes, in his Secreta, who is styled the father and prophet of the Sages, of Pythagorus, Anaxagoras, Socrates, Plato, Democritus, Aristotle, Zeno, Heraclitus, Diogenes, Lucas, Hippocrates, Hamec, Thebit, Geber, Rhasis, Haly, Morienus, Theophilus, Parmenides, Mellisus, Empedocles, Abohaly, Abinceni, Homer, Ptolomeus, Virgil, Ovid, and many other philosophers and lovers of truth, whose names would be too tedious to record. Of most of these we have seen and studied the works, and can testify that they were, without a single exception, adepts, and brothers of this most glorious order, and that they knew what they were speaking about. [...] *To the initiated it is clear that Moses, Daniel, Solomon, several of the prophets, and the evangelist St John, possessed the knowledge of this Art*

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

Of course, the Old Testament of the Bible is full of people living hundreds of years, which was due to the Stone. The Ancient Egyptian pharaohs lived hundreds of years too. That was all still in the Bronze Age of course, when the Stone was still common, but not for everyone. Noah saved it from the flood and it is Noah who is credited as being the father of alchemy (in this age) under the name of Hermes. It was probably Noah who started that whole thing about the vow, so we can't praise him too much.

Asia has its own alchemical history, which is less traceable. In the West, alchemy came out of Egypt to the Middle East and Ancient Greece, then Rome, from which it spread across Europe. Germany, in the heart of Western Europe, was the center of alchemy for the last thousand years.

The invention of the Gutenberg printing press in the 15th century was the beginning of a wave of alchemy,

which lasted until the 18th century. With the printing press books could now be mass-produced, instead of being copied by hand (a tedious process) and so allowed alchemical books to be more easily acquired.

Paracelsus was a German alchemist of the 16th century, who was credited as the first (at least in this age) to use only urine, instead of the slower process of urine and gold.

After Paracelsus the number of alchemists increased dramatically. In the early 17th century we have Francis Bacon, who was the true author of Shakespeare, and an interesting character who I will cover in a later chapter. Bacon was a Rosicrucian, a society which existed since the 16th century, but announced its existence in 1607 AD. The Rosicrucians were a secret society of alchemists. The Rosicrucians will get their own chapter too.

In 1660 the Royal Society was founded in London, based on the prototype of the "Invisible College" and Francis Bacon's (Rosicrucian) scientific method.

Around the same time Freemasonry also became popular. The beginnings of Freemasonry are somewhat difficult to trace, there are many theories, a few of which have some good research to back them up, such as connections to the Knights Templar. But certainly it was in the mid-17th century when Freemasonry became popular, more centralized, and heavily influenced by the Rosicrucians. Nowadays Freemasonry is not much more than a club for grumpy old men, but 350 years ago it was a mystery school for educating learned men about the secrets of alchemy and the other sacred sciences: astrology and geometry. A mission in which it failed admirably since no one understood the true meaning of the symbolism.

36. Quotes on History

Some quotes for you from the alchemical books in respect to the history of the Stone.

CHAPTER I.
CONCERNING THE ORIGIN OF THE PHILOSOPHERS' STONE.

ADAM was the first inventor of arts, because he had knowledge of all things as well after the Fall as before. Thence he predicted the world's destruction by water. From this cause, too, it came about that his successors erected two tables of stone, on which they engraved all natural arts in hieroglyphical characters, in order that their posterity might also become acquainted with this prediction, that so it might be heeded, and provision made in the time of danger. Subsequently, Noah found one of these tables under Mount Araroth, after the Deluge. In this table were described the courses of the upper firmament and of the lower globe, and also of the planets. At length this universal knowledge was divided into several parts, and lessened in its vigour and power. By means of this separation, one man became an astronomer, another a magician, another a cabalist, and a fourth an alchemist. Abraham, that Vulcanic Tubalcain, a consummate astrologer and arithmetician, carried the Art out of the land of Canaan into Egypt, whereupon the Egyptians rose to so great a height and dignity that this wisdom was derived from them by other nations. The patriarch Jacob painted, as it were, the sheep with various colours; and this was done by magic: for in the theology of the Chaldeans, Hebrews, Persians, and Egyptians, they held these arts to be the highest philosophy, to be learnt by their chief nobles and priests. So it was in the time of Moses, when both thc priests and also thc physicians were chosen from among the Magi – the priests for the judgment of what related to health, especially in the knowledge of leprosy. Moses, likewise, was instructed in the Egyptian schools, at the cost and care of Pharaoh's daughter, so that he excelled in all the wisdom and learning of that people. Thus, too, was it with Daniel, who in his youthful days imbibed the learning of the Chaldeans, so that he became a cabalist. Witness his divine predictions and his exposition of those words, "Mene, Mene, Tecelphares". These words can be understood by the prophetic and cabalistic Art. This cabalistic Art was perfectly familiar to, and in constant use by, Moses and the Prophets. The Prophet Elias foretold many things by his cabalistic numbers. So did the Wise Men of old, by this natural and mystical Art, learn to know God rightly. They abode in His laws, and walked in His statutes with great firmness. It is also evident in the Book of Samuel, that the Berelists did not follow the devil's part, but became, by Divine permission, partakers of visions and veritable apparitions, whereof we shall treat more at large in the Book of Supercelestial Things3. This gift is granted by the Lord God to those priests who walk in the Divine precepts. It was a custom among the Persians never to admit any one as king unless he were a Wise Man, pre-eminent in reality as well as in name. This is clear from the customary name of their kings; for they were called Wise Men. Such were those Wise Men and Persian Magi who came from the East to seek out thc Lord Jesus, and are called natural priests. The Egyptians, also, having obtained this magic and philosophy from the Chaldeans and Persians, desired that their priests should learn the same wisdom; and they became so fruitful and successful therein that all the neighbouring countries admired them. For this reason Hermes was so truly named Trismegistus, because he was a king, a priest, a prophet, a magician, and a sophist of natural things. Such another was Zoroaster.

CHAPTER II.
WHEREIN IS DECLARED THAT THE GREEKS DREW A LARGE PART OF THEIR LEARNING FROM THE EGYPTIANS; AND HOW IT CAME FROM THEM TO US.

When a son of Noah possessed the third part of the world after the Flood, this Art broke into Chaldaea and Persia, and thence spread into Egypt. The Art having been found out by the superstitious and idolatrous Greeks, some of them who were wiser than the rest betook themselves to the Chaldeans and Egyptians, so that they might draw the same wisdom from their schools. Since, however, the theological study of the law of Moses did not satisfy them, they trusted to their own peculiar genius, and fell away from the right foundation of those natural secrets and arts. This is evident from their fabulous conceptions, and from their errors respecting the doctrine of Moses. It was the custom of the Egyptians to put forward the traditions of that surpassing wisdom only in enigmatical figures and abstruse histories and terms. This was afterwards followed by Homer with marvellous poetical skill; and Pythagoras was also acquainted with it, seeing that he comprised in his writings many things out of the law of Moses and the Old Testament. In like manner, Hippocrates, Thales of Miletus, Anaxagoras, Democritus, and others, did not scruple to fix their minds on the same subject. And yet none of them were practised in the true Astrology, Geometry, Arithmetic, or

Medicine, because their pride prevented this, since they would not admit disciples belonging to other nations than their own. Even when they had got some insight from the Chaldeans and Egyptians, they became more arrogant still than they were before by Nature, and without any diffidence propounded the subject substantially indeed, but mixed with subtle fictions or falsehoods; and then they attempted to elaborate a certain kind of philosophy which descended from them to the Latins. These in their turn, being educated herewith, adorned it with their own doctrines, and by these the philosophy was spread over Europe. Many academies were founded for the propagation of their dogmas and rules, so that the young might be instructed; and this system flourishes with the Germans, and other nations, right down to the present day.

CHAPTER III.
WHAT WAS TAUGHT IN THE SCHOOLS OF THE EGYPTIANS.

The Chaldeans, Persians, and Egyptians had all of them the same knowledge of the secrets of Nature, and also the same religion. It was only the names that differed. The Chaldeans and Persians called their doctrine Sophia and Magic4; and the Egyptians, because of the sacrifice, called their wisdom priestcraft. The magic of the Persians, and the theology of the Egyptians, were both of them taught in the schools of old. Though there were many schools and learned men in Arabia, Africa, and Greece, such as Albumazar, Abenzagel, Geber, Rhasis, and Avicenna among the Arabians; and among the Greeks, Machaon, Podalirius, Pythagoras, Anaxagoras, Democritus, Plato, Aristotle, and Rhodianus; still there were different opinions amongst them as to the wisdom of the Egyptian on points wherein they themselves differed, and whereupon they disagreed with it. For this reason Pythagoras could not be called a wise man, because the Egyptian priestcraft and wisdom were not perpectly taught, although he received therefrom many mysteries and arcana; and that Anaxagoras had received a great many as well, is clear from his discussions on the subject of Sol and its Stone, which he left behind him after his death. Yet he differed in many respects from the Egyptians. Even they would not be called wise men or Magi; but, following Pythagoras, they assumed the name of philosophy: yet they gathered no more than a few gleams like shadows from the magic of the Persians and the Egyptians. But Moses, Abraham, Solomon, Adam, and the wise men that came from the East to Christ, were true Magi, divine sophists and cabalists. Of this art and wisdom the Greeks knew very little or nothing at all; and therefore we shall leave this philosophical wisdom of the Greeks as being a mere speculation, utterly distinct and separate from other true arts and sciences.

CHAPTER IV.
WHAT MAGI THE CHALDEANS, PERSIANS, AND EGYPTIANS WERE.

Many persons have endeavoured to investigate and make use of the secret magic of these wise men; but it has not yet been accomplished. Many even of our own age exalt Trithemius, others Bacon and Agrippa, for magic and the cabala5 – two things apparently quite distinct – not knowing why they do so. Magic, indeed, is an art and faculty whereby the elementary bodies, their fruits, properties, virtues, and hidden operations are comprehended. But the cabala, by a subtle understanding of the Scriptures, seems to trace out the way to God for men, to shew them how they may act with Him, and prophesy from Him; for the cabala is full of divine mysteries, even as Magic is full of natural secrets. It teaches of and foretells from the nature of things to come as well as of things present, since its operation consists in knowing the inner constitution of all creatures, of celestial as well as terrestrial bodies: what is latent within them; what are their occult virtues; for what they were originally designed, and with what properties they are endowed. These and the like subjects are the bonds wherewith things celestial are bound up with things of the earth, as may sometimes be seen in their operation even with the bodily eyes. Such a conjunction of celestial influences, whereby the heavenly virtues acted upon inferior bodies, was formerly called by the Magi a Gamahea6, or the marriage of the celestial powers and properties with elementary bodies. Hence ensued the excellent commixtures of all bodies, celestial and terrestrial, namely, of the sun and planets, likewise vegetables, minerals, and animals.

The Aurora of the Philosophers, by *Theophrastus Paracelsus*, 16th Cen.

Hermes, surnamed Trismegistus, is generally regarded as the father of this Art; but there are different opinions with regard to his identity. Some say he was Moses; all agree that he was a very clear-sighted philosopher, the first extant author on the subject, and was also of Egyptian extraction. Others say that Enoch invented the Art, and, before the coming of the Flood, described it on the so-called emerald tables, which were afterwards found by Hermes in the valley of Hebron. Many assert that it was known to Adam, who revealed it to Seth; that Noah carried the secret with him into the Ark, and that God revealed it to Solomon. But I do not agree with those who claim for our Art a mystical

origin, and thus only make it ridiculous in the eyes of a scornful world. If it is founded on the eternal verities of Nature, why need I trouble my head with the problem whether this or that antediluvian personage had a knowledge of it? Enough for me to know that it is now true and possible, that it has been exercised by the initiated for many centuries, and under the most distant latitudes; it may also be observed that though most of these write in an obscure, figurative, allegorical, and altogether perplexing style, and though some of them have actually mixed falsehood with truth, in order to confound the ignorant, yet they, though existing in many series of ages, differing in tongue and nation, have not diversely handled one operation, but do all exhibit a most marvellous and striking agreement in regard to the main features of their teaching—an agreement which is absolutely inexplicable, except on the supposition that our Art is something more than a mere labyrinth of perplexing words.

The Metamorphosis of Metals, by *Eirenaeus Philalethes*, 1694 AD

From the beginning of the world, there have always been God-enlighted men and experienced philosophers and wise Gentiles who diligently studied the nature and properties of the lower Creation. They laboriously endeavoured and fervently longed to discover whether Nature contained anything that would preserve our earthly body from decay and death, and maintain it in perpetual health and vigour. For by the light of Nature, and Divine revelation, they intuitively perceived that the Almighty, in His love to men, must have concealed in the world some wonderful arcanum by which every imperfect, diseased, and defective thing in the whole world might be renewed, and restored to its former vigour.

By the most diligent and careful search they gradually found out that there was nothing in this world that could procure for our earthly and corruptible body immunity from death, since death was laid upon the Protoplasts, Adam and Eve, and their posterity, as a perpetual penalty. But they did discover one thing which, being itself incorruptible, has been ordained of God for the good of man, to remove disease, to cure all imperfection, to purge old age, and to prolong our brief life—a boon actually enjoyed by the Patriarchs.

[...] *For by its aid Noah is said to have built the Ark, Moses the Tabernacle with all its golden vessels, and Solomon the Temple, besides accomplishing many other great deeds, fashioning many precious ornaments, and procuring for himself long life and boundless riches.*

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen.

After the Flood the general understanding and knowledge of this true natural philosophy became weakened in force and scattered in fragments in all directions; hence arose a subdividing of the whole into parts ---- and one has become an Astronomy, another a Magician, a third a Cabalist, a fourth an Alchemist, and especially did it afterwards flourish in Egypt.

A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD

For Adam, created by God full of understanding and perfect knowledge of natural things, doubtless knew those which were capable of prolonging human life and securing immunity from disease. Doubtless he also taught the same to some of his descendants, and they again to others. Hence many of the fathers lived to the age of 700, 800, and more years; but some did not live so long, this secret not being revealed to all.

Man, the Best and Most Perfect of God's Creatures, by *Benedictus Figulus*, 1607 AD

Adam, our first father, who had knowledge of all arts, also received that of Medicine from God, and it was kept secret by the learned (as the great gift of God) until Noah's time. When God destroyed the world by the Flood, the art of Medicine, with many other controlled arts, was lost. No one remained who knew them except Noah, called by some Hermogenes, or Hermes, to whom Antiquity ascribes the knowledge of all things celestial and terrestrial. The same Noah, before his death, described Medicine, skillfully concealing it among another matter. After his death this knowledge returned to God, and thus, through the Flood and Noah's death, was taken away from the Human Race.

[...] *Whence came the idols which, before Christ, were in Europe, Africa, and Asia? Our human reason has speculated them out, and thus also has it happened with Medicine. After Noah's time, men, harassed by diseases, sought refuge,*

one in herbs, another in animals, a third in stones and metals, and thus one thing after another was tried, without full knowledge of the same, which had some appearance of virtue. But there was as yet no doctor. The sick were carried to some public place, those who had had similar complaints shewing them the remedies used by themselves, which the patients tried on chance. Such was Medicine until the time of Apollo, i.e., 1915 B.C. This Apollo was a clever and learned man, and carefully noting those things which proved efficacious in diseases, he began to visit the sick, and thus became a public physician, to whom, after his death, a temple was erected and divine honours were paid. In such honour was medicine then held which today begs its bread. Aesculapius succeeding his father, also treated the sick with skill and knowledge inherited from his father, and to him there was a temple erected, as to a god. After his death the kings commanded that all medical discoveries and observations should be written down and publicly exhibited on the walls of the Temple of Aesculapius. 457 years after came Hippocrates Cous, who was commanded to arrange the experiments in the Temple of Aesculapius, which he did; and, from these experiments, first invented methodical Medicine. Hence from him Medicine, as now taught in the schools, derives its origin. When Empirical Medicine thus came into great honour in Greece, many physicians arose, as Diocles, Chrysippus, Coristinus, Anaxagorus, Erostratus. 500 years after Hippocrates came Galenus, a plausible man who described the Hippocratic Medicine, painting it in beautiful colours, inventing causes and symptoms of diseases, ascribing virtues to herbs, and teaching the cure of feverish illnesses by cold, that of cold ones by heat. Thus did Human Speculation, from experiments, deduce the Science of medicine --- yet, at bottom, it was no Science, but mere opinions, accepted as Truth itself. But God, who is not always wrath with man, has, in our own time, chosen Philip Theophrastus Bombast, of Hohenheim, to rekindle the light of Medical Science, and to expose the deceit practiced in his day. Therefore, this Theophrastus is the True Monarch of Medicine, and will remain so until the end of time.

A Dialogue, by *Alexander von Suchten*, 16th - 17th Cen. (?)

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37. Timeline

The following is a timeline of alchemical events, which I copied directly from alchemywebsite.com. It's not complete, and I didn't update it with anymore information. The purpose of this timeline is just to give you a general feel for the history. History can never be recorded or written about correctly, so I don't feel it's necessary to be too serious about it. Anyway, history repeats itself.

1144. Earliest dated Western alchemical treatise - Robert of Chester De compositione alchemiae
1148. Hildegard of Bingen writing on science
1150. Turba philosophorum translated from Arabic
1225. Michael Scot Liber introductorius, Liber particularis
1230. Bartholomew Anglicus De rerum proprietatibus
1231. First mention of alchemy in French literature - Roman de la Rose
1235. Robert Grosseteste, Bishop of Lincoln, discusses transmutation of metals in De artibus liberalibus and De generatione stellarum
1240. The Dominican Thomas of Cantimpre mentions alchemy in his Liber de natura rerum
1250. Vincent de Beauvais Speculum Maius (this encyclopaedia mentions alchemy in many places)
1256. King Alfonso the Wise of Castile orders translation of alchemical texts from Arabic. He is supposed to have written Tesoro a treatise on the Philosophers' stone
1257. Franciscan friar Bonadventura d'Iseo's 'Liber Compostella' provides some alchemical recipes
1264. Albertus Magnus, Bishop of Regensburg, writes De mineralibus
1266. Roger Bacon Opus maius
1267. Roger Bacon Opus tertium
1270. Thomas Aquinas is sympathetic to the idea of alchemical transmutation in his Summa theologia
1272. Provincal Chapter at Narbonne forbade the Franciscans to practice alchemy
1273. Dominican order at Pest warned friars not to study or teach alchemy
1275. Ramon Lull Ars Magna.
1300. Arnald of Villanova writes a number of important treatises on alchemy Quaestiones tam esseentiales quam accidentales, Epistola supe alchemia ad regem Neapolitanum, De secretis naturae, Exempla de arte philosophorum
1310. Dante begins work on his Divine Comedy
1313. Friars Minors' Constitution generales antique forbade the friars to practice alchemy
1314. Destruction of the Knights Templar
1317. Pope John XXII's Papal Bull against alchemical counterfeit Spondet quas non exhibent. Cistercians ban alchemy.
1318. The monk Adolf Meutha driven from the Cistercian Monastery at Walkenried for practising alchemy
1320. John Dastin, the alchemist, writes his alchemical letters to Pope John XXII
1323. Dominicans in France prohibit the teaching of alchemy at the University of Paris, and demand the burning of alchemical writings
1329. King Edward III requests Thomas Cary to find two alchemists who have escaped, and to find the secret of their art
1330. Pope John XXII gives funds to his physician to set up a laboratory for a "certain secret work"
1335. Petrus Bonus of Ferrara Pretiosa margarita novella
1339. Pope Benedict XII orders an investigation into the alchemical activities of some clerics and monks
1352. Pseudo-Lullian Liber de secretis naturae seu de quinta essentia
1356. Pope Innocent VI imprisons the Catalan alchemist John of Rupescissa
1357. Hortulanus' commentary on the Emerald Tablet of Hermes
1358. Francesco Petrarch discussed alchemy in De remediis utriusque fortunae
1370. William Langland's Piers Plowman criticises alchemists as deceivers.
1374. John of Livania, Canon in Trier, writes three books on the vanity of alchemy.
1376. The Dominican Directorium inquisitorum, the textbook for inquisitors, places alchemists among magicians and wizards.
1380. King Charles V the Wise issues a decree forbidding alchemical experiments
1388. Geoffrey Chaucer Canterbury Tales discussed alchemy in the Canon's Yeoman's Tale
1403. King Henry IV of England issues a prohibition of alchemy and to stop counterfeit money
1415. Early German MS Buch der heiligen Dreifaltigkeit paralleling the Christ and the Philosophers' stone

1450. Beginning of printing. Cosimo de Medici asks Marsilio Ficino to set up the Platonic academy in Florence
1456. 12 men petition Henry VI of England for a license to practise alchemy
1470. Der Antichrist und die funfzehn Zeichnen (the book of the antichrist) associates alchemists with demons and Satan
1471. George Ripley Compound of alchemy. Ficino's translation of the Corpus Hermeticum
1474. Christopher of Paris Elucidarius
1476. George Ripley Medulla alchemiae
1477. Thomas Norton writes his Ordinall
1484. Avicenna's De anima. Hieronymous Bosch Garden of earthly delights
1485. Geber Summa perfectionis
1488. The figure of Hermes Trismegistus is put into the mosaic pavement in Sienna Cathedral
1494. Sebastian Brandt The ship of fools discussed methods used by cheating alchemists
1497. Tractatus contra alchymistas written by a Dominican questions the genuineness of alchemical gold
1499. Hypnerotomachia Poliphili
1505. Bergbuchlein provides first published information on traditions of mining
1519. Braunschweig's Das Buch zu distillieren
1530. Georgius Agricola Bermannus, book on mining and extraction of ores
1531. Agrippa's Three Books of Occult Philosophy
1532. Earliest manuscript of the Splendor solis
1540. Vannoccio Biringuccio De la Pirotecnia
1541. In hoc volumine alchemia first alchemical compendium
1546. Petrus Bonus' Pretiosa margarita novella of 1335 printed
1550. Rosarium Philosophorum published
1555. First edition of Alessio Piemontese Secreti
1556. Georgius Agricola De re metallica
1560. Adam von Bodenstein begins his work of editing various writings of Paracelsus. Giambattista della Porta Magia naturalis
1561. Peter Perna prints the compendium of 53 alchemical treatises, Verae alchemiae artisque metallicae
1564. Nazari's Il metamorfosi metallico et humano. John Dee's Hieroglyphic Monad
1572. Peter Perna prints the compendium Alchemiae quam vocant
1574. Peter Perna prints the collected works of Paracelsus in Latin.
1580. Rabbi Loew of Prague makes the Golem
1582. Reusner Pandora
1589. Edward Kelley embarkes on his public alchemical transmutations in Prague
1591. Reprinting of John Dee's Hieroglyphic Monad
1595. Libavius Alchymia
1599. First appearance of a work of Basil Valentine. Book of Lambspring included in Barnaud's Triga Chemica
1600. Giordano Bruno executed
1602. Publication of the first volumes of the compendium of alchemical texts Theatrum Chemicum
1604. Basil Valentine's Triumphal Chariot of Alchemy. Simon Studion's Naometria ms. Novum lumen chemicum
1609. Main edition of Khunrath's Amphitheatrum sapientae aeternae. Oswald Croll Basilica chemica
1610. Jean Beguin Tyrocinium chymicum
1611. Ben Jonson's play The Alchemist
1612. Flamel figures hierogliphiques (first publication). Ruland's Lexicon alchemiae. Jacob Boehme Aurora
1614. Fama fraternitatis. Isaac Casaubon redates the works of Hermes Trismegistus
1615. Confessio fraternitatis Steffan Michelspacher Cabala, Spiegel der Kunst unnd Natur
1616. Chymische Hochzeit
1617. First volume of Fludd's Utriusque Cosmi historia
1618. Theophilus Schweighardt Speculum sophicum rhodo-stauroticum. Maier's Atalanta fugiens
1619. Siebmacher's Waterstone of the Wise
1623. Jean d'Espagnet Enchiridion physicae restitutae
1624. Stolcius's Viridarium chymicum
1625. Musaeum hermeticum
1629. Fludd's Summum bonum
1631. Arthur Dee Fasciculus chemicus in Latin
1640. Albaro Alonso Barba Art of metals
1650. Arthur Dee Fasciculus chemicus issued in English

1651. John French The Art of Distillation
1652. Ashmole Theatrum Chemicum Britannicum. English translation of Fama and Confessio edited by Thomas Vaughan.
1654. Pierre Borel Bibliotheca chimica
1666. Helvetius' account of the transmutation in the Hague. Crassellame Lux obnubilata
1667. Eirenaeus Philalethes An open entrance to the closed palace of the King
1670. Montfaucon de Villars satirises sectret knowledde in his Comte de Gabalis
1672. Bibliotheque des philosophes chimiques
1673. William Cooper begins to publish works on alchemy especially those of Eirenaeus Philalethes
1674. Knorr von Rosenroth's Kabbala Denudata
1677. Mutus Liber
1682. Gichtel's edition of the collected works of Boehme
1690. Publication of the English translation of the Chemical Wedding of Christian Rosenkreutz.
1702. Manget Bibliotheca Chemica Curiosa (alchemical compendium)
1710. Samuel Richter begins to form the Order of the Golden and Rosy Cross
1719. Georg von Welling Opus mago-cabalisticum (first edition)
1723. Kirchweger's Golden Chain of Homer
1728. Friedrich Roth-Scholtz Deutsches theatrum chemicum
1735. Abraham Eleazar Uraltes chymisches Werck
1752. Hermaphroditisches Sonn- und Monds-Kind
1758. Dom Pernety Dictionnaire Mytho-Hermetique
1776. Adam Weishaupt forms the Order of Illuminati of Bavaria
1779. Birkholz, Der Compass der Weisen
1783. James Price commits suicide after performing some alchemical experiments
1785. Geheime Figuren The Secret Symbols of the Rosicrucians
1802. Karl von Eckartshausen Chemische Versuche

Timeline of events in the history of alchemy, by *alchemywebsite.com*

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38. Nicolas Flamel

As far as alchemists go, Nicolas Flamel (or Nicholas Flamell) was not particularly interesting, nor did he write any really useful information on the Stone. But he is probably the most well-known of the alchemists due to him being a character in many popular fiction books (especially Harry Potter.) So I'm including this chapter just because he's popular.

Flamel did exist, and he did find the Stone. There are plenty of records in Paris from his time to prove his existence.

There is nothing legendary about the life of Nicolas Flamel. According to the records, he was born in 1330 and died in 1418. He was a real person, who became one of the greatest alchemists in the world. The Bibliotheque Nationale in Paris contains works copied in his own hand and original works written by him. All the official documents relating to his life have been found: his marriage contract, his deeds of gift, his will. His history rests solidly on those substantial material proofs for which men clamor if they are to believe in obvious things. To this indisputably authentic history, legend has added a few flowers. But in every spot where the flowers of legend grow, underneath there is the solid earth of truth.

A Detailed Biography of Nicolas Flamel, by *Reginald Merton*, 2000-2010 (?)

Yes, Nicolas Flamel of Harry Potter fame was a real person. Some believe he is a real person.

Flamel was born in 1330 in Paris or its immediate environs. He achieved success as a scrivener and book seller in Paris. He and his wife, Pernelle, spent their later years in a house at 51, rue de Montmorency. Built in 1407, the house is the oldest in Paris still standing. You can literally get a flavor for Nicolas Flamel's home by dining in the restaurant that occupies the building's ground floor, the Auberge Nicolas Flamel.

You can also learn more about Flamel by taking the Mysteries of Paris Ghost Tour. This English-language tour begins not far from Flamel's home at O'Sullivan's Rebel Bar near the Chatelet Metro station at 10, rue des Lombards.

Like the majority of his fellow countrymen, Flamel was Catholic. One night, he had a dream in which an angel presented him with a book.

"At first you will understand nothing in it," the angel told him. "But one day you will see in it that which no other man will be able to see."

Not long after, a young man in need of money appeared in his bookshop offering him a manuscript called The Book of Abraham the Jew. Flamel recognized it immediately as the book from the dream and did not quibble over the asking price of two Florins.

The book contained many strange characters and diagrams and the word "maranatha" repeated over and over on every page. It was written by a man who allegedly was a Levite priest, as well as a prince, astrologer, and philosopher. It promised curses to anyone who read it who was not a priest or a scribe.

Flamel traveled to the part of Spain under Moorish control in search of Jews who could help him decipher the portions of the text written in ancient Hebrew. He found a man in Leon who could translate the few pages of the Book of Abraham Flamel had brought with him. The man agreed to return to Paris with Flamel to help decipher the rest of the book, but became ill in Orleans and died.

Flamel returned to Paris and with the knowledge he had gained from his journey was able to eventually comprehend the meaning of the rest of the Book of Abraham. Using techniques described in the manuscript, he supposedly turned mercury into silver and gold and became wealthy. He and his wife used their wealth for philanthropic purposes,

according to historian Louis Figuier.

"Husband and wife lavished succor on the poor, founded hospitals, built or repaired cemeteries, restored the front of St. Genevieve des Ardents and endowed the institution of the Quinze-Vingts, the blind inmates of which, in memory of this fact, came every year to the church of St. Jacques la Boucherie to pray for their benefactor."

Figuier said this practice continued until 1789. The church was demolished in 1797, save for its bell tower, which is part of the Paris Ghost Tour.

One treasure Flamel was not willing to share with others, however, was the secret of the Philosopher's Stone, which made possible the transmutation of metals and, according to some, also contained the secret of immortality. In 1410, Flamel designed his own tombstone, which is still on display at the Musee de Cluny. It includes images of the sun and a man—depicted along with two other men as saints with a key and a book. The tombstone originally covered Flamel's grave in the Cemetery of Innocents, where he was laid to rest in 1418, but as Flamel's notoriety grew over the years, his gravesite became the frequent target of robbers and the tombstone was moved. Legend has it that the first grave robber was shocked to discover no body underneath the tombstone, lending credence to the Flamel immortality stories.

Seeking the Immortal Nicolas Flamel in Paris, by *Dennis D. Jacobs*, 2010 (?)

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39. Paracelsus

Paracelsus (born Philippus Aureolus Theophrastus Bombastus von Hohenheim, 11 November or 17 December 1493 in Einsiedeln – 24 September 1541 in Salzburg) was a Renaissance physician, botanist, alchemist, astrologer, and general occultist. "Paracelsus", meaning "equal to or greater than Celsus", refers to the Roman encyclopedist Aulus Cornelius Celsus from the 1st century known for his tract on medicine. He is also credited for giving zinc its name, calling it zincum and is regarded as the first systematic botanist.

Paracelsus, by *en.wikipedia.org*

I'm including a chapter on Paracelsus because he was considered by many alchemists after his time to be one of the greatest alchemists of this age (after Hermes himself.) Paracelsus was credited on writing hundreds of books on alchemy and medicine, including advanced topics such as Takwin (creation of life), and for being the first to invent (or rediscover) the shorter method of making the Stone out of urine only. Although I do think some alchemists before Paracelsus (and of this age) were using this shorter method.

I only had access to a few of Paracelsus' books, some of which appear to be forgeries, and of those that were not, they were not very detailed. So Paracelsus wasn't a big help to me.

But certainly Paracelsus was the first of a wave of alchemists who wrote much more openly about the Art, after the invention of the Gutenberg printing press.

It's possible he had a connection to the Rosicrucians, since they were already existent in Germany during Paracelsus' life, although still silent during this time. Some people have supposed Paracelsus to be the founder of the Rosicrucians, although there is no evidence to support that.

Paracelsus' life story is not very interesting (at least the way it's told today), so I will not waste your time reproducing it here. You can look it up if you are interested.

40. Rosicrucians

The Rosicrucians were a secret society of alchemists. (Modern societies of the same name are unrelated to the original Rosicrucians of the 17th century.) The Rosicrucians recruited all true alchemists to join their society. They had agents in every country of Europe and were a strong influence in establishing the "New World" in America, Freemasonry, and modern science as we know it.

Rosicrucianism is a philosophical secret society, said to have been founded in late medieval Germany by Christian Rosenkreuz. It holds a doctrine or theology "built on esoteric truths of the ancient past", which, "concealed from the average man, provide insight into nature, the physical universe and the spiritual realm." Rosicrucianism is symbolized by the Rosy Cross.

Between 1607 and 1616, two anonymous manifestos were published, first in Germany and later throughout Europe. These were Fama Fraternitatis RC (The Fame of the Brotherhood of RC) and Confessio Fraternitatis (The Confession of the Brotherhood of RC). The influence of these documents, presenting a "most laudable Order" of mystic-philosopher-doctors and promoting a "Universal Reformation of Mankind", gave rise to an enthusiasm called by its historian Dame Frances Yates the "Rosicrucian Enlightenment".

Rosicrucianism, by *en.wikipedia.org*

According to Altar of the Theraphic Tie and The New Atlantis, the Rosicrucians lived together in a castle in Germany. They performed all kinds of experiments and invented many new technologies; they also had access to advanced ancient technology. Furthermore the Rosicrucians secretly influenced the world by planting inventions and ideas when and where they saw fit.

In order that we have knowledge
And news of all things in the order
So that everything shall be free
And unconcealed from any of us,
We travel through all lands
Unknown, now here, now there.

[...] *We have in these times many things*
Which were invented by the Ancients
Which we admit and experiment with
And readily allow them to pass
Which if rightly looked at
Are hardly to be comprehended by human mind.

[...] *On little do we live*
Well satisfied with some thing.
Our bodies we cure
According to nature properly.
Therefore our health is good indeed
And we live many a long year,
Which creepys softly along like a tender revulet
Runs equally away on its course.

Altar of the Theraphic Tie, by *B.M.I. of the Rosicrucians*, 1616 AD

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we practise likewise all conclusions of grafting, and inoculating, as well of wild-trees as fruit-trees, which produceth many effects. And we make by art, in the same orchards and gardens, trees and flowers, to come earlier or later than their seasons, and to come up and bear more speedily than by their natural course they do. We make them also by art greater much than their nature; and their fruit greater and sweeter, and of differing taste, smell, color, and figure, from their nature. And many of them we so order as that they become of medicinal use.

[...] *Wherein we find many strange effects: as continuing life in them, though divers parts, which you account vital, be perished and taken forth; resuscitating of some that seem dead in appearance, and the like. We try also all poisons, and other medicines upon them, as well of chirurgery as physic. By art likewise we make them greater or smaller than their kind is, and contrariwise dwarf them and stay their growth; we make them more fruitful and bearing than their kind is, and contrariwise barren and not generative. Also we make them differ in color, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is.*

[...] *We have also divers mechanical arts, which you have not; and stuffs made by them, as papers, linen, silks, tissues, dainty works of feathers of wonderful lustre, excellent dyes, and many others, and shops likewise as well for such as are not brought into vulgar use among us, as for those that are. For you must know, that of the things before recited, many of them are grown into use throughout the kingdom, but yet, if they did flow from our invention, we have of them also for patterns and principals.*

[...] *We procure means of seeing objects afar off, as in the heaven and remote places; and represent things near as afar off, and things afar off as near; making feigned distances. We have also helps for the sight far above spectacles and glasses in use; we have also glasses and means to see small and minute bodies, perfectly and distinctly; as the shapes and colors of small flies and worms, grains, and flaws in gems which cannot otherwise be seen, observations in urine and blood not otherwise to be seen. We make artificial rainbows, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplications of visual beams of objects.*

[...] *We have all means to convey sounds in trunks and pipes, in strange lines and distances.*

[...] *We imitate also flights of birds; we have some degrees of flying in the air. We have ships and boats for going under water and brooking of seas, also swimming-girdles and supporters.*

[...] *Lastly, we have circuits or visits, of divers principal cities of the kingdom; where as it cometh to pass we do publish such new profitable inventions as we think good.*

The New Atlantis, by *Francis Bacon*, 1627 AD

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41. Francis Bacon

Francis Bacon, 1st and Only Viscount of St. Alban, KC (22 January 1561 – 9 April 1626) was an English philosopher, statesman, scientist, lawyer, jurist and author. He served both as Attorney General and Lord Chancellor of England. Although his political career ended in disgrace, he remained extremely influential through his works, especially as philosophical advocate and practitioner of the scientific revolution. His dedication brought him into a rare historical group of scientists who were killed by their own experiments.

His works established and popularized deductive methodologies for scientific inquiry, often called the Baconian method or simply, the scientific method. His demand for a planned procedure of investigating all things natural marked a new turn in the rhetorical and theoretical framework for science, much of which still surrounds conceptions of proper methodology today.

Francis Bacon, by *en.wikipedia.org*

Francis Bacon was an alchemist and a Rosicrucian. He was also the real author of the plays of William Shakespeare. Possibly along with his brother Antony or/and his group of "Good Pens".

One year after the publication of the first Great "Shakespearian" Folio, a remarkable volume on cryptograms and ciphers was published. The title page of the work is reproduced here. The year of its publication (1624) was during the Rosicrucian controversy. The translation of the title page is as follows: "The Cryptomenysis and Cryptography of Gustavus Selenus in the nine books, to which is added a clear explanation of the System of Steganography of John Trithemius, Abbot of Spanheim and Herbipolis, a man of admirable genius. Interspersed with worthy inventions of the Author and others, 1624."

The author of this volume was believed to be Augustus, Duke of Brunswick. The symbols and emblems ornamenting the title page, however, are conclusive evidence that the Rosicrucians were behind its publication. At the bottom of the picture is a nobleman placing his hat on another man's head. In the two side panels are striking and subtle "Shakespearian" allusions. On the left is a nobleman (possibly Bacon) handing a paper to another man of mean appearance who carries in his hand a spear. At the right, the man who previously carried the spear is shown in the costume of an actor, wearing spurs and blowing a horn. The allusion to the actor blowing his horn and the figure carrying the spear suggest much, especially as spear is the last syllable of the name "Shakespeare."

The Secret Teachings of All Ages, by *Manly P. Hall*, 1928 AD

The whole Shakespearean authorship debate has been going on for centuries, so I won't try to convince you about that. But what I will convince you of is that the author of Shakespeare's works (whether Shakespeare, Bacon, or another) was certainly an alchemist, as is clear from alchemical references in many of Shakespeare's plays, and most obviously in his poem: *The Phoenix and the Turtle (Dove).*

LET the bird of loudest lay,
On the sole Arabian tree,
Herald sad and trumpet be,
To whose sound chaste wings obey.

But thou shrieking harbinger,
Foul precurrer of the fiend,

Augur of the fever's end,
To this troop come thou not near!

From this session interdict
Every fowl of tyrant wing,
Save the eagle, feather'd king:
Keep the obsequy so strict.

Let the priest in surplice white,
That defunctive music can,
Be the death-divining swan,
Lest the requiem lack his right.

And thou treble-dated crow,
That thy sable gender makest
With the breath thou givest and takest,
'Mongst our mourners shalt thou go.

Here the anthem doth commence:
Love and constancy is dead;
Phoenix and the turtle fled
In a mutual flame from hence.

So they loved, as love in twain
Had the essence but in one;
Two distincts, division none:
Number there in love was slain.

Hearts remote, yet not asunder;
Distance, and no space was seen
'Twixt the turtle and his queen:
But in them it were a wonder.

So between them love did shine,
That the turtle saw his right
Flaming in the phoenix' sight;
Either was the other's mine.

Property was thus appalled,
That the self was not the same;
Single nature's double name
Neither two nor one was called.

Reason, in itself confounded,
Saw division grow together,
To themselves yet either neither,
Simple were so well compounded,

That it cried, How true a twain
Seemeth this concordant one!
Love hath reason, reason none,
If what parts can so remain.

Whereupon it made this threne
To the phoenix and the dove,
Co-supremes and stars of love,

As chorus to their tragic scene.

Threnos.

Beauty, truth, and rarity,
Grace in all simplicity,
Here enclosed in cinders lie.

Death is now the phoenix' nest
And the turtle's loyal breast
To eternity doth rest,

Leaving no posterity:
'Twas not their infirmity,
It was married chastity.

Truth may seem, but cannot be:
Beauty brag, but 'tis not she;
Truth and beauty buried be.

To this urn let those repair
That are either true or fair
For these dead birds sigh a prayer.

by *Shakespeare*

Bacon was a very influential figure in England in his time, he achieved a lot and contributed a lot, he has even been considered the father of modern science. But this part of his history is well enough documented that I need not cover it.

Bacon was involved in all kinds of influential business, including the first English translation of the Bible (the King James Version), and the colonization of America.

Bacon also wrote *The New Atlantis*, which I quoted from in the previous chapter. This was considered by most to be a work of fiction, however, considering that we know Bacon was a Rosicrucian himself, and it is clear he was writing about the Rosicrucians, we can take his description of Salomon's House (the Rosicrucians) literally. I'm certain that this was the intention as the whole story only builds up to a long description of what is clearly the Rosicrucians, and then the story ends. *The New Atlantis* was also appended with *Magnalia Naturae, Praecipue Quoad Usus Humanos*, which is a list of uses of the Stone, as quoted in chapter 5.

Bacon faked his own death, and somewhat amusingly. One report, although unconfirmed, claims that Bacon attended his own funeral. Note particularly the references to the "conservation and induration of bodies" and a direct mention of the "Stone", in his last letter:

On 9 April 1626 Bacon died while at Arundel mansion at Highgate outside London of pneumonia. An influential account of the circumstances of his death was given by John Aubrey. Aubrey has been criticized for his evident credulousness in this and other works; on the other hand, he knew Thomas Hobbes, the fellow-philosopher and friend of Bacon. Aubrey's vivid account, which portrays Bacon as a martyr to experimental scientific method, had him

journeying to Highgate through the snow with the King's physician when he is suddenly inspired by the possibility of using the snow to preserve meat:

"They were resolved they would try the experiment presently. They alighted out of the coach and went into a poor woman's house at the bottom of Highgate hill, and bought a fowl, and made the woman exenterate it".

As a result of being out in the cold in order to stuff the fowl with snow, Bacon contracted a fatal case of pneumonia. Some people, including Aubrey, consider these two contiguous, possibly coincidental events as related and causative of his death: "The Snow so chilled him that he immediately fell so extremely ill, that he could not return to his Lodging ... but went to the Earle of Arundel's house at Highgate, where they put him into ... a damp bed that had not been layn-in ... which gave him such a cold that in 2 or 3 days as I remember Mr Hobbes told me, he died of Suffocation."

Being unwittingly on his deathbed, the philosopher wrote his last letter to his absent host and friend Lord Arundel:

"My very good Lord,—I was likely to have had the fortune of Caius Plinius the elder, who lost his life by trying an experiment about the burning of Mount Vesuvius; for I was also desirous to try an experiment or two touching the conservation and induration of bodies. As for the experiment itself, it succeeded excellently well; but in the journey between London and Highgate, I was taken with such a fit of casting as I know not whether it were the Stone, or some surfeit or cold, or indeed a touch of them all three. But when I came to your Lordship's House, I was not able to go back, and therefore was forced to take up my lodging here, where your housekeeper is very careful and diligent about me, which I assure myself your Lordship will not only pardon towards him, but think the better of him for it. For indeed your Lordship's House was happy to me, and I kiss your noble hands for the welcome which I am sure you give me to it. I know how unfit it is for me to write with any other hand than mine own, but by my troth my fingers are so disjointed with sickness that I cannot steadily hold a pen."

Francis Bacon, by *en.wikipedia.org*

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42. Robert Boyle

Robert Boyle was one of the founding members of the Royal Society and considered the first modern chemist. He was also an alchemist (a few of the founders were.)

He wrote "The Sceptical Chymist". It was this book that undermined alchemy and made it unpopular to believe. Boyle's intention was not to destroy alchemy, but to question the cause of it and all things. At the time many people were taking the alchemical books literally, or at least misinterpreting them, which made progress very difficult if the alchemical books were to be a foundation for modern chemistry. The main point of the book was to question what things were made out of, what the elements actually were. Unfortunately the book was too successful and used as an argument against alchemy, which was not its intention.

Robert Boyle FRS (25 January 1627 – 31 December 1691) was a 17th century natural philosopher, chemist, physicist, and inventor, also noted for his writings in theology. He is best known for Boyle's law. Although his research clearly has its roots in the alchemical tradition, he is largely regarded today as the first modern chemist, and therefore one of the founders of modern chemistry. Among his works, The Sceptical Chymist is seen as a cornerstone book in the field of chemistry.

[...] *Boyle's great merit as a scientific investigator is that he carried out the principles which Francis Bacon espoused in the Novum Organum. Yet he would not avow himself a follower of Bacon, or indeed of any other teacher. On several occasions he mentions that in order to keep his judgment as unprepossessed as might be with any of the modern theories of philosophy, until he was "provided of experiments" to help him judge of them, he refrained from any study of the Atomical and the Cartesian systems, and even of the Novum Organum itself, though he admits to "transiently consulting" them about a few particulars. Nothing was more alien to his mental temperament than the spinning of hypotheses. He regarded the acquisition of knowledge as an end in itself, and in consequence he gained a wider outlook on the aims of scientific inquiry than had been enjoyed by his predecessors for many centuries. This, however, did not mean that he paid no attention to the practical application of science nor that he despised knowledge which tended to use.*

Boyle was an alchemist; and believing the transmutation of metals to be a possibility, he carried out experiments in the hope of achieving it; and he was instrumental in obtaining the repeal, in 1689, of the statute of Henry IV against multiplying gold and silver. With all the important work he accomplished in physics – the enunciation of Boyle's law, the discovery of the part taken by air in the propagation of sound, and investigations on the expansive force of freezing water, on specific gravities and refractive powers, on crystals, on electricity, on colour, on hydrostatics, etc. – chemistry was his peculiar and favourite study. His first book on the subject was The Sceptical Chymist, published in 1661, in which he criticized the "experiments whereby vulgar Spagyrists are wont to endeavour to evince their Salt, Sulphur and Mercury to be the true Principles of Things.". For him chemistry was the science of the composition of substances, not merely an adjunct to the arts of the alchemist or the physician. He endorsed the view of elements as the undecomposable constituents of material bodies; and made the distinction between mixtures and compounds. He made considerable progress in the technique of detecting their ingredients, a process which he designated by the term "analysis". He further supposed that the elements were ultimately composed of particles of various sorts and sizes, into which, however, they were not to be resolved in any known way. He studied the chemistry of combustion and of respiration, and conducted experiments in physiology, where, however, he was hampered by the "tenderness of his nature" which kept him from anatomical dissections, especially of living animals, though he knew them to be "most instructing".

Robert Boyle, by *en.wikipedia.org*

It's very possible that Robert Boyle succeeded in making the Stone, indeed before he supposedly died Boyle

reported that he was to spend his last years performing Hermetic (alchemical) experiments.

In 1689 his health, never very strong, began to fail seriously and he gradually withdrew from his public engagements, ceasing his communications to the Royal Society, and advertising his desire to be excused from receiving guests, "unless upon occasions very extraordinary", on Tuesday and Friday forenoon, and Wednesday and Saturday afternoon. In the leisure thus gained he wished to "recruit his spirits, range his papers", and prepare some important chemical investigations which he proposed to leave "as a kind of Hermetic legacy to the studious disciples of that art", but of which he did not make known the nature.

Robert Boyle, by *en.wikipedia.org*

Newton, who was a contemporary of Boyle, warned Boyle against speaking about alchemy. Which is amusing since it appears that Newton failed to achieve anything with alchemy, whereas it looks like Boyle was successful.

Isaac Newton wrote fellow alchemist Robert Boyle a letter urging him to keep "high silence" in publicly discussing the principles of alchemy. "Because the way by the Mercurial principle may be impregnated has been thought fit to be concealed by others that have know it," Newton wrote, "and therefore may possibly be an inlet to something more noble that is not to be communicated without immense damage to the world if there be any verity in (the warning of the) Hermetic writers. There are other things besides the transmutation of metals which none but they understand."

Newton on Keeping Alchemy Secret, by *alchemylab.com*

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43. James Price

I'm just going to go ahead and "quote" the entire Wikipedia article on James Price.

James Price (1752–1783) was an English chemist and alchemist who claimed to be able to turn mercury into silver or gold. When challenged to perform the conversion in front of credible witnesses, he instead committed suicide by drinking prussic acid.

Born in London in 1752, he was initially called James Higginbotham but changed his name to Price following the wishes of a relative who had died and left him a legacy. He attended Oxford University and, although no records of his early education or his research at Oxford exist, had a brilliant career there. He became a Master of Arts at 25 and the University made him a Doctor of Medicine in 1778, particularly for his work in the field of chemistry. In 1781, at the age of 29, he became a member of the Royal Society.

Work on transmutation

In the following year, he appears to have been working on the transmutation of base metals into precious metals and on 6 May 1782, after revealing his findings to a few of his friends, he began a series of public experiments hosted at his laboratory in Guildford. He demonstrated that he could produce precious metals by mixing borax, nitre, and a red or white powder of his own devising (known as the powder of production) with fifty times its own weight in mercury and stirring the mixture in a crucible with an iron rod. Mixing in the red powder produced gold; the white powder, silver. He performed seven of the public demonstrations (the final one being on 25 May 1782) which were attended by the elite: peers, clergymen, lawyers, and chemists. Some of the gold produced during the experiments was presented to George III. The accounts of the experiments were published with great success.

Challenged by other Fellows

The Fellows of the Royal Society were less convinced, however, and asked him to repeat the experiments in the presence of some of the members of the Society. Price seemed less than happy to do this. He claimed that his powders were exhausted and preparation of new samples would cost him time and money and be damaging to his health. He also protested that the cost of preparing the gold or silver by this method was not economical, as it cost £17 to make an ounce of gold, which was only valued at £4. The Royal Society insisted on the repetition of the experiments and reminded Price that, as a member, he was calling the honour of the Society into question. Price rebuked them, claiming that his reputation and position in society should prevent any hint of suspicion from being cast upon the veracity of his claims, but eventually he was forced to submit.

Events leading to ingestion of poison

In January 1783, Price returned to his laboratory in Guildford, ostensibly to start production of the miraculous powders. In fact, he set about the distillation of laurel water (which contained prussic acid). He wrote his will at the same time, but it was another six months before he returned to London to invite members of the Royal Society to witness the experiment on 3 August.

Despite the success of his initial demonstrations and the furor they had caused, only three members turned up on the appointed day. Although clearly disappointed by the poor turnout, Price welcomed the three men and then, stepping to one side, drank the flask of laurel water he had prepared. The three men immediately noticed a change in his appearance, but before they could do anything, Price was dead.

His motives for attempting the deception are unknown. He was a wealthy and respected man who had already been honoured for his chemical research.

James Price, by *en.wikipedia.org*

It seems strange that only three fellows turned up, perhaps everyone wasn't notified in time. I suspect that these three were alchemists themselves and the whole thing was arranged. They either helped him fake his death, or else made him drink the poison.

For a little bit of fun speculation, let us remember in Romeo and Juliet (written by Francis Bacon, a Rosicrucian) when Juliet drinks a potion that will make her appear dead for "two and forty hours". This potion is given to Juliet by a Franciscan Friar: Friar Laurence. Roger Bacon (no known relation to Francis Bacon) was a Franciscan Friar and well-known alchemist. Friar Laurence is presented as somewhat of a philosopher, who studies Nature. He is an alchemist, as we can see from the first of his lines:

The grey-eyed morn smiles on the frowning night,
Chequering the eastern clouds with streaks of light,
And flecked darkness like a drunkard reels
From forth day's path and Titan's fiery wheels:
Now, ere the sun advance his burning eye,
The day to cheer and night's dank dew to dry,
I must up-fill this osier cage of ours
With baleful weeds and precious-juiced flowers.
The earth that's nature's mother is her tomb;
What is her burying grave that is her womb,
And from her womb children of divers kind
We sucking on her natural bosom find,
Many for many virtues excellent,
None but for some and yet all different.
O, mickle is the powerful grace that lies
In herbs, plants, stones, and their true qualities:

Romeo and Juliet, Act II Scene 3, by *Shakespeare*, 1597 AD

I could therefore speculate that Friar Laurence is a character based on Roger Bacon, whose books Francis Bacon surely read, as they are well-known to alchemists, and even I quoted extensively from Roger Bacon in this book.

Now the Rosicrucians, as we know from "The New Atlantis" (written by Francis Bacon) were studying the effect of poisons a good 200 years before James Price's death. And with the character of Friar Laurence being an alchemist and the whole story written by an alchemist, it is possible that the potion mentioned may well have existed. This could have been what James Price drunk, as I doubt that the alchemists would actually kill one of their own, especially when the damage is already done and no one believed it anyway.

Romeo and Juliet is full of alchemical symbolism, as are many of the "Shakespeare" plays.

44. Fulcanelli

Fulcanelli was the last recorded alchemist, he lived in France during the early 20th century. Fulcanelli's true identity is disputed. There is plenty of information and wild theories concerning Fulcanelli on the Internet, so I will cover him only briefly.

Fulcanelli wrote two books: "The Mystery of the Cathedrals" (1922) and "Dwellings of the Philosophers" (1929). Both books are primarily concerned with alchemical symbolism in architecture. The latter book also includes some interesting thoughts regarding chemistry.

Fulcanelli did not obtain the Stone until 1932, after writing his two books, which is important to consider as he makes some statements which seemingly contradict the older alchemists. The most notable being that he claims the fermentation process makes the Stone only capable of transmuting metals, which I covered in the Contradictions chapter. Other contradictions include Fulcanelli claiming that "the pretended Brotherhood of the Rose Cross never had any social existence", which is neither logical, and nor does he offer any evidence to support his claim against that which has evidence.

The reason Fulcanelli deserves a special mention, instead of just being another obscure alchemist, is because his books show a more modern and scientific take on alchemy. Additionally his existence shows that alchemy was still alive and well up until very recently.

If I'm honest, I think that Fulcanelli did not help anyone by publishing his books. They are full of the type of symbolism that you must already know in order to understand, and I personally feel this type of thing is only a hindrance. You can only understand his symbolism if you already understand his symbolism, which makes it all redundant. Such endless symbolism serves to unnecessarily complicate the truth, bringing people away from the guidance of Nature and towards the vain products of imagination and excitement for shadows.

45. Where Did They Go?

Where did the alchemists go? Are they still wandering around somewhere? What happened to the Rosicrucians?

The first consideration is that many of the alchemists are likely dead now. Just because they can live forever does not mean that they would want to. Eventually life gets boring. I don't think many lived more than a couple of hundred years. In the end they would have done everything, seen so much, and would be tired of petty human pursuits. I imagine there would be no one to talk to. It would be like living as an adult in a world of toddlers.

St Dunstan's work, De Occulta Philosophia E: G: I: A, calls it the food of Angels, the heavenly Viaticum, the Bread of Life, and it is undoubtedly next under God, the true Alchochodon or giver of years, and he does not so much admire the question whether any man can die that uses it, as to think why the possessors of it should desire to live, who have these manifestations of Glory and eternity represented to their fleshly eyes.

The Crowning of Nature, by *Anonymous*, 16th - 17th Cen. (?)

I no longer wonder, as once I did, that the true Sage, though he owns the Stone, does not care to prolong his life; for he daily sees heaven before his eyes, as you see your face in a glass. When God gives you what you desire, you will believe me, and not make yourself known to the world.

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

But then again, there were so many alchemists in the 17th and early 18th centuries. This is only 300 years ago, and with so much happening since then, at least some of them must have hung around. So where would they be?

Travel would be difficult. Passports would be a hindrance for them. They'd have to have some kind of special connection in order to keep getting new passports. But then their connections would keep dying. And it's extremely unlikely they had a deal with the governments, else the politicians would want the Stone for themselves, which the alchemists would not want give them. So in this world of passports and ID cards they would have a problem.

If they were still around, you would expect alchemical books to be released every now and again. But it's been years since one was. It's a long silence. Previously they were releasing more and more texts, as they believed we were coming to the end of the age. Now we really are coming to the end of the age, but no news.

It's possible this silence has to do with the Rosicrucians. They were attempting to band together all the alchemists. My guess is that it worked. The alchemists all heard of them, and being bored wandering around alone, they all joined.

The Rosicrucians were active during the 17th century. By the 18th century they had established what was to become modern science, heavily influenced Freemasonry with their symbols, and had a big part in the

establishment of the New World colony in what is now the USA. It's likely therefore that they moved their headquarters to the USA.

But in retrospect we can see that modern science failed to understand Nature, the Freemasons failed to understand their symbolism, and the USA became one of the most corrupt countries on the planet. And the Rosicrucians have disappeared.

So they either (1) all died, by choice or by accident, (2) are wandering around individually with difficulty, or (3) became corrupt and no longer care about helping the world.

There is one more option still remaining: they could have gone to Shambhala.

46. Shambhala

There is a land not far from here,
Out of sight, but not out of ear,
Where the water's pure, and the breeze,
Where all are young with no disease,
Where ages of immortal people dwell,
And many a strange beast as well;
But no mere mortal can enter there,
For it can only be accessed by the air,
Yet the place is not in the sky,
Nor in a place where a plane can fly;
From myth and whisper comes a clue,
Be careful what you believe is true,
Indeed you could be standing upon
Two lands, when all you see is one;
Two lands separated by only Stone,
One you can see, another unknown;

I wrote that poem. If you have a tradition throughout all of history of very intelligent people, with access to lost technology, who never age and have unlimited gold... what would you expect to happen?

Logic would tell me that these people would establish their own country. A parallel civilization independent to this one. It's the obvious thing to do.

So I looked for any information I could find on a "Land of Immortals". And what do you know? It didn't take me long to find it.

No human dream is more universal than the longing for a paradise on earth, a place free of the ravages of time and disease, where the best in nature flourishes while the worst is forbidden to enter. By definition, such magical lands can't be near at hand; they must be remote and inaccessible, destinations to be reached by a pilgrimage or a heroic journey. Ancient Tibetan Buddhist texts spoke of just such a kingdom, where the kings blessed with long life spans await the day when they will take power over the world, ushering in a golden age of peace and justice. This mythical kingdom was called Shambala. Its location - known only to a few initiates - was reputed to be northern India... or in Xinjiang province in western China... or even near the Gobi Desert. Said to be enclosed by a double ring of snow-capped mountains, the fabled vale of Shambala resembled a mandala, Buddhism's circular symbol of the unity of all creation.

Exploring the Unexplained, by *Kelly Knauer*, 2006

For thousands of years rumors and reports have been circulating among the cognoscenti of the nations suggesting that somewhere between Tibet, among the icy peaks and secluded valleys of Central Asia, there lies an inaccessible paradise, a place of universal wisdom and ineffable peace called Shambhala - although it is also known by other names. It is inhabited by adepts from every race and culture who form an inner circle of humanity secretly guiding its evolution. In that place, so the legends say, sages have existed since the beginning of human history in a valley of supreme beatitude that is sheltered from the icy arctic winds and where the climate is always warm and temperate, the sun always shines, the gentle airs are always beneficent and nature flowers luxuriantly.

There in a verdant oasis only the pure of heart can live, enjoying perfect ease and happiness and never knowing

suffering, want or old age. Love and wisdom reign and injustice is unknown. [...] *The inhabitants are long-lived, wear beautiful and perfect bodies and possess supernatural powers; their spiritual knowledge is deep, their technological level highly advanced, their laws mild and their study of arts an science covers the full spectrum of cultural achievement, but on a far higher level than anything the outside world has attained.*

Into this basic theme of the northern Utopia popular folklore has woven strange and wonderful features. This place is invisible; it is made of subtle matter, it is an island in the sea of nectar, a heaven piercing mountain, forbidden territory. The grown is strewn with gold and silver, and precious jewels bedeck the trees - rubies, diamonds and garlands of jade; the place is guarded by great devas from another world and by walls as high as heaven; magic fountains, lakes of gems, or crystal and of the nectar of immortality, wish-fulfilling fruits and flying horses, stones that speak, subterranean caverns filled with all the treasures of the earth; these any many more wonders embellish the landscape of the primal paradise that seems to express the deepest yearnings of the human heart.

[...] *Numerous sources support the tradition that Shambhala once lay near the North Pole. The Scythian, a branch of the Vedic peoples who roamed the Central Asian steppe in the first millennium B.C., told of a wonderful place similar to Shambhala that lay far to the north. They said that if one travelled far enough, one came to lands of mythical and fantastic tribes and beyond them, to the Ripean mountains, which lay in a desolate waste of snow and darkness that no mortal could cross. Beyond that barrier lay a beautiful country, warm and sheltered from the icy winds outside, where the sun rose and set only once a year, as it does within the Arctic Circle, and there a happy race lived in parklands full of flowering trees.*

According to the ancient Greeks, this was the northern station of their Delphic god Apollo [the god of medicine] *and the land of the legendary Hyperboreans to which Apollo returned every nineteen years, riding the sky on a chariot drawn by swans. It was a secret paradise where the heavens turned on the polar axle, which the Hyperboreans revered as the Pillar of Atlas and Heaven-Bearer, and it belonged to a wise and prosperous people who lived for a thousand years in harmony with each other, free from suffering, sickness and old age. To the Greeks these semi-deified sages were the stuff of myth, for their land was accessible only to gods and heroes, not to mere mortals, and could only be reached by an aerial way. The poet Pindar wrote that "neither by ship not by foot couldst thou find the wondrous way to the assembly of the Hyperboreans."*

[...] *Air travel is another recurring theme in the legends of Shambhala. Interstellar travel was attributed to its inhabitants long before the development of modern technological and astronomical knowledge. According to ancient Chinese lore, the aircraft and space vehicles of the Immortals journey among the stars, observing the habitats of the other races and kingdoms. Andrew Tomas says there is a well-known Tibetan legend that the Chintamani Stone, whose inner radiation is said to be mightier than radium, was brought to earth on the back of a winged horse or Lung-ta, which he believed to be a metaphor for a space vehicle. Lung-ta was supposed to be able to traverse the whole universe as a messenger of the gods, and tales of Tibetan kings and saints making flights on it over enormous distances circulated in Tibet for centuries.*

Shambhala: The Fascinating Truth, by *Victoria LePage*, 1996

Tibetan sacred texts speak of a mystical kingdom called Shambhala, hidden behind snow peaks somewhere north of Tibet, where the most sacred Buddhist teachings -- the Kalachakra or Wheel of Time -- are preserved. It is prophesied that a future king of Shambhala will come with a great army to free the world from barbarism and tyranny, and will usher in a golden age. Similarly, the Hindu Puranas say that a future world redeemer -- the kalki-avatara, the tenth and final manifestation of Vishnu -- will come from Shambhala. Both the Hindu and Buddhist traditions say it contains a magnificent central palace radiating a powerful, diamondlike light.

Shambhala: a real place or only myths?, by *bibliotecapleyades.net*

Though it's true location has never been found, its beginnings are unknown and its existence is unproven, Shambhala is recognized and honored by at least eight major religions, and is regarded by most esoteric traditions as the true center of the planet and the world's spiritual powerhouse. It is said to be inhabited by adepts from every race and culture who form an inner circle that secretly guides human evolution.

This remarkable kingdom reputedly exists both above and below ground, with a network of tunnels hundreds of miles

long.

"Cars of strange design flash along their length," writes Andrew Tomas, author of Shambhala, Oasis of Light, "and they are illumined by a brilliant, artificial light which affords growth to the grains and vegetables and long life without disease to the people."

Atlantis Rising #21, by *atlantisrising.com*

Agartha (sometimes Agartta, Agharti, Agarta or Agarttha) is a legendary city that is said to reside in the Earth's core. It is related to the belief in a Hollow Earth and is a popular subject in Esotericism.

Agartha is one of the most common names cited for the society of underground dwellers. Shamballa (also known as Shambalah or Shangri-La) is sometimes said to be its capital city. While once a popular concept, in the last century little serious attention has been paid to these conjectures and the theory is not supported by modern science.

Ferdynand Antoni Ossendowski's 1920 book Beasts, Men, and Gods discusses Agartha. The myth of "Agartha" is also known as "Shambhala", as it was known in India, the underworld realm peopled by initiates and led by "the Masters", Masters who are the Spiritual leaders of humanity.

Agartha, by *en.wikipedia.org*

In the 1922 book Beasts, Men and Gods, Ferdinand Ossendowski (1876–1945), a Polish scientist who spent most of his life in Russia, wrote of his recent travels in Outer Mongolia during the campaigns of Baron von Ungern-Sternberg. Ossendowski related that several Mongol lamas had told him of Agharti, an underground kingdom beneath Mongolia, ruled by the King of the World. In the future, when materialism will ruin the world, a terrible war will break out. At that time, the people of Agharti will come to the surface and help end the violence. Ossendowski reported that he convinced Ungern of his story and that, subsequently, Ungern twice sent missions to seek Agharti, led by Prince Poulzig. The missions were unsuccessful and the Prince never returned from the second expedition.

[...] *The British astronomer Sir Edmund Halley, also in the late seventeenth century, forwarded the theory that the earth is hollow. The French novelist Jules Verne popularized the idea in Voyage to the Center of the Earth (1864). In 1871, the British novelist Edward Bulwer-Lytton, in The Coming Race, described a superior race, the Vril-ya, who lived beneath the earth and planned to conquer the world with vril, a psychokinetic energy. In Les Fils de Dieu (The Sons of God) (1873), the French author Louis Jacolliot linked vril with the subterranean people of Thule. The Indian freedom advocate, Bal Gangadhar Tilak, in The Arctic Home of the Vedas (1903), identified the southern migration of the Thuleans with the origin of the Aryan race. In 1908, the American author Willis George Emerson published the novel The Smokey God, or A Voyage to the Inner World, which described the journey of a Norwegian sailor through an opening at the North Pole to a hidden world inside the Earth.*

Mistaken Foreign Myths About Shambhala, by *Alexander Berzin*, 1996

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47. UFOs

We have in these times many things
Which were invented by the Ancients
Which we admit and experiment with
And readily allow them to pass
Which if rightly looked at
Are hardly to be comprehended by human mind.

Altar of the Theraphic Tie, by *B.M.I. of the Rosicrucians*, 1616 AD

UFOs. One of the most avoided topics in the world. Why are people scared to talk about UFOs? It's as if we've been programmed to consider anyone who talks about such things as crazy. We can talk about all kinds of strange things, but we can't talk about UFOs. We deliberately avoid this one topic for no apparent reason.

Paul Hellyer is the former Deputy Prime Minister of Canada, and ex Canadian Minister of National Defense. Even when this guy talks about UFOs nobody listens.

In Britain on 2nd July 1995, the big London daily, The Mail, reported that Nick Pope, head of the Ministry of Defense's Air Staff Secretariat's Office of Special Reports, had resigned and publicly announced that he is a believer in UFOs and had seen numerous official reports while working in the Ministry of Defense.

There are also plenty of paintings of UFOs which are already hundreds of years old. Look up "ufos in art".

I could go on and on, but there's no point. There is overwhelming evidence already. I just hope you see how this all fits together and who really flies those UFOs.

The following is the transcript of a recording from the 1972 UFO conference at Tampa, Florida.

(Moderator- It was Professor Carr who sent shock waves through the Pentagon and the Air Force on October 14th, when he accused the Air Force of not telling the truth about Flying Saucers. At a news conference in Tampa, Florida, Professor Carr said he had information that the Air Force had two flying saucers and the bodies of twelve (12) spacemen on ice in a refrigerated building at Wright Patterson Field in Dayton, Ohio.

At the Flying Saucer symposium Professor Carr talked for an hour about what he calls the "worst kept secret in the world." The discovery in February, 1948 of two flying saucers in northwestern New Mexico, near the town of Aztec.)

It is known throughout the academic world, the medical world, it is known throughout the Air Force, and above all it is known throughout the CIA, ah, that the Air Intelligence at Wright Patterson Field has in its possession a spacecraft, thirty-one (31) feet in diameter, and it is entirely undamaged, except for a hole...small hole broken in the plastic dome...the transparent plastic dome that covered the cockpit. And because of this accident in space, the twelve small human beings....ah....died suddenly of decompression, in the purely mortal way that our...that the Russian astronauts perished last year in a similar accident of decompression during re-entry. They were not shot down by our fighter planes, they suffered an operational loss.

However, in this particular case, it was very fortunate that our alert radar net in the western states had the UFO on its

screen. In fact, three radar stations were tracking an unidentified object at immense altitude and traveling at unbelievable speed when it stopped ...fluttered...went out of control...and fell, circling toward the earth. Because three radar stations were locked on it, they were able to triangulate the point at which it reached earth. That point was three miles west of the small town of Aztec, New Mexico, in the northern part of the state near the Colorado line.

At that time I owned and operated a ranch in the high mountains of northern New Mexico. It happened in my neighborhood.

All available law enforcement officers were rushed to the scene, and planes were flown from the nearest Air Force Base, which is Edwards Air Force Base in the Mojave Desert. And, as they landed there was a silvery gleaming disc shaped spacecraft standing on a tripod landing gear. Apparently it made an automatic landing after its occupants had died. And, as the local sheriffs approached with drawn guns (oh, you can be sure the guns were drawn....let anything new appear, and the guns are drawn) they surrounded the space craft and peered into the cockpit and there, slumped over their instruments, motionless, were twelve small men.

The Air Force arrived, and due to their ingenuity (it was quite ingenious, but I won't go into the technical details) they managed to get the door open and the medical officers said that the bodies were...ah...well, the bodies were still limp and warm. They had been dead only a short time. They were put aboard a hospital plane and flown to the nearest large mortuary, which is at Edwards Air Force Base, where they have (as do all large military establishments) a large refrigerated morgue. After all, a very large base devoted to death would need a morgue. The City of Tampa has a refrigerated morgue for overnight visitors who can't find hotel accommodations (audience laughter).

Edwards Air Force Base received this in February, 1948. Now that was at the...in the..one of the worst periods of the cold war. The President was notified, but the President didn't come. No one knew quite what to do. The bodies were carefully preserved in cryonic (sp?) suspension, which is not as the Air Force spokesman on the television program yesterday in ridiculing and abusing me, said that "Bob Carr says little green men are being kept in the frozen food locker". You see, you just change a few words, and you can convert the story of the century into a bit of idiocy. First of all, they weren't green. They were fair skinned. All were males. They were between three and four feet in height, three and a half being about the average. All had light hair, differing shades of light hair, but on the brownish/yellow side. All had blue eyes. All had perfect teeth, without any dental work. All were superb physical specimens, with null asymmetrical development. Dressed in American clothes they could pass un-noticed on the streets of Tampa as small men or as children.

Now, it was decided...(Carr pauses)

Which do you want to hear about first? The really important news of what our leading metallurgists, electronics experts, and aeronautical engineers were able to find out about the spacecraft itself, or do you want to hear about the bodies.

First let's have a vote. How many of you want to hear about the construction and content of the spacecraft itself....(pauses to take note of raised hands)...Now, how many of you will not rest easy until you hear about the autopsy.....(crowd laughter)...this is by far a majority. And frankly, it's human. Who wants to hear about a giant solenoid, when you can hear about an autopsy.

One body was selected for autopsy by a carefully screen group of government physicians. Six performed the autopsy. It was photographed, motion pictures were made. You may be assured that it was done in an operating theater, under many watchful eyes. And, as our unfortunate little visitor from far away was dismembered and disemboweled, and his organs were laid out and identified, he was found to have the same organs that a human being has, and in about the same place. He was human. The blood type was human. Genes and chromosomes would match up with those of an Earth woman. Either we are their lost colony or they are our lost cousins. Biologically, the chances of utterly unrelated life developing across the aching immensities of interstellar space, and coming out with two absolutely identical species...the odds are like....well, it's like rolling thirty-seven (37) sevens in a row in a crap game, it just couldn't happen. No, we are somehow related.

They came here, probably, because they too are oxygen breathers, and water drinkers. If they had been ammonia breathing turtles, they could have gone to Jupiter or some congenial place. But, no, they were like ourselves, so they

sought out our planet. Undoubtedly, there has been an unbroken link going back a long time.

Everything was quite normal until the celebrated brain surgeon got out his horrid little saw and sawed open the skull, and laid bare the right hemisphere of the brain, and then the six assembled surgeons gasped because they realized they were looking upon something that no human eyes had ever before beheld. There, on the body of a vigorous young man, estimated to be thirty (30) years of age in Earth time, could have been a small Olympic athlete, there in his skull was the brain of a human being several hundred years old. The surgeons said..the brain specialists said that never had they seen the surface of a brain so deeply, and so intricately convoluted. And as you all know, the convolutions of the brain are an indication, an infallible indication, of both the age of the brain and the state of its intellectual development. A feeble minded person of any age has an almost smooth brain surface. A new born baby has a smooth brain surface. But, as age and intellectual development occur, the convolutions become more pronounced...these are little folds and rivulets...you've seen them...ah...and they had never seen so highly convoluted a brain. And if the same biological standards apply to their planet, as they apply to this, there was a man several hundred years old who had been spared the infirmities of age, and had never known senility. What a gift this would be if they could tell us how they do it. Ponce DeLeon and his fountain of youth. If they could share their medical secrets, and other hygienic secrets with us...what a gift this would be to the human race. How much more amazing than the weapons I must tell you about, or the means of propulsion that the Russians at this moment doing everything they can to try and capture...would be the gift of life to the human race. This is what the Air Force is striking aside every day by armed attacks on Unidentified Flying Objects, which have done nothing hostile toward the United States, except possibly to fail to answer the recognition signal of the day..ah...in the right idiom.

Major Donald E. Keyhoe in his latest book, Aliens From Space, documents over one thousand instances where fighter plans have been scrambled to attach harmless UFOs with the most deadly weapons that we have developed, simply to try and shoot one down. They have never succeeded. Certain pilots during debriefing sessions...shaking...ashen faced...have told their commanding officers that they got within gun range...they opened up with four cannon...not one shell ever struck the skin of the UFO. Apparently they are surrounded by a powerful force field of electromagnetic emissions which can ...ah... is probably intended to protect them from meteorites, which of course are very dangerous, but will certainly make bullets curve enough to miss them. Think what that secret would be worth.

This great age of the beautiful young man has profound psychic significance as well. Think what an opportunity it would be to develop the psychic powers...to develop culture.. To develop literature, history, and how little space travel would mean to a race whose life span was several times longer than our life span. Ladies and gentlemen, I am an old man...a retired professor. I have spent my life in the pursuit, however feeble and limping, the pursuit of truth. And I can tell you that the central tragedy of the human race on this planet is not the curse of war, horrible as that is. It is not the burden of poverty, inexcusable as that is on a rich planet. It is not the grief and pain of disease, which is merely a measure of our ignorance because our scientists are making valiant efforts to overcome disease. No, the central tragedy of human life is so common place that most of us never face it. It is the tragic brevity of human life. A man or woman just about learns to do his or her job well, and we retire them. They live a little longer and get a few glimpses of understanding, of comprehension, of psychic insight, and we bury them. The life is over long before a hundred years. A one hundred year old person is quite a curiosity, and is usually quite feeble. Or, as a Pennsylvania Dutch farmer once said to me, in a very pithy statement, which is much more eloquent than my plea, " So slow we get smart, and so quick we get old." That is the tragedy of human life, and that is one of the secrets that our friends from space...that is one of the benefits they might bring us in this 20th century. If we would only stop shooting at them, and let them land in peace at a designated safe zone in the southeastern United States...southwestern United States, at a certain part of New Mexico, where there are no military installations for many miles...would be plainly designated as a safe landing zone. This is OPERATION LURE, and I want to tell you that in the entire 25 years that we have been shooting at them, there is not one authenticated case of a UFO intentionally harming a human being. Imaging what patience, and what forbearance, for them to have been fired upon and chased, and repulsed in their efforts to be friendly and not once to have harmed a human being.

Let us prepare our minds, then, by banishing fear. Let us put aside all boogie men, and silly talk of little green men and bug eyed monsters. And further more, those who talk that way, let us gently correct them. They're doing a very great disservice to our country, especially to the children. A little child called me up in the middle of the night last night: "Is it true we are being invaded from Mars?" That's cruel to children. There's nothing to be afraid of.

Now. We call also stop calling them UFOs. Because if anything in the sky has ever been fully identified, it is the so

called Unidentified Flying Object. The Air Force has spent millions photographing them up close, studying them, measuring them, and have quite a collection of photographs, hundreds of feet of motion picture film, and all of this of course had to be withheld from the American people. Not through any sinister conspiracy, but for our own good. Because back in the days when this material evidence came into the possession of Air Intelligence...most of you are too young to remember....but we were in the worst days of the so called cold war. People here in Tampa were digging air raid shelters in their back yards. If a truck backfired school children dove under their desks thinking the Russians had attacked. And when the spacecraft itself with the twelve dead occupants was picked up, then of course the Central Intelligence Agency had to intervene. Up until that time it had been an Air Force problem, chasing spooks...chasing...well, chasing something. But when a foreign intrusion occurs, the appearance of the CIA on the scene is prima fascia evidence that the UFOs are real. Let me repeat, the CIA would never have taken over had there not been real UFOs from another world. How foreign can you get?

So they, in their wisdom, caused the Brookings institution in Washington to make a national survey of...ah...to predict what the effect on the national psychology would be if the President came on the air and calmly announced that "Ladies and gentlemen, these things you are seeing are real, they're from another world, they are piloted by intelligent small human beings like ourselves. There is nothing to be afraid of, and will everybody please stop shooting at them." The Brookings Institution replied that this must never be released, because the American people are teetering on the ragged edge of hysteria already. The nervousness...the tension over the cold war is so great that for the President to make such a statement official...to give it sanction...would be too much. Too many people would go over the deep end.

Professor Robert Carr, 1972

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48. New World Order

I will now write a few words on the New World Order.

There is a prophesy of the "New World". Every religion has this prophecy, which is the prophecy of the return of the Golden Age. Freemasonry was influenced with symbolism for the New World, but it originally comes from astrology (real astrology, not the popular modern astrology.) The preparation for the Golden Age, or New World, has been going on since we left the Golden Age, thousands of years ago. Now we are just about there.

Anyway, what happened is that when alchemy was no longer believed in and the alchemists disappeared, the symbolism, legends and prophesy still remained. There was all this prophecy and symbolism saying that certain very wise and powerful people would initiate and oversee the transition into the New World. This caused certain people who were initiated into the symbolism, but without full understanding of it, to think that they were at the top of the invisible ladder. These people thought, and still think, that they are the people who are to oversee the transition into the Golden Age. But these people are not alchemists, nor do they understand Nature, nor are they wise. It is the wise who are supposed to oversee the transition, but not seeing this, certain people thought that they were the people.

So this particular group of people formed their own new secret society, for people who are rich and powerful and believe in their plan for the New World Order.

Since the New World Order folk don't understand Nature, they think that civilization will continue to develop in a linear fashion (in a straight line), whereas in truth development is circular. Because of their linear belief and power to see what is really happening in our corrupt civilization, they soon realized that civilization is heading towards a point of collapse.

Now the prophesy says that a lot of people will die (all the ignorant people) in the catastrophe before the New World, and the New World will be glorious and there will be no wars, etc. Considering all this, these New World Order folk have decided they will fulfill the prophesy by killing lots of "bad" people, which they interpret as everyone who is not directly useful to them. At the same time they will bring all countries together into one nation, and they will control all people to such an extent that it's not even possible to do anything they don't want you to do. Thus there will be no wars and they think they will have made the world a better place.

To give these New World Order folk the benefit of the doubt, they were trying to help. If development was linear and if no one did anything, our civilization would certainly collapse. But actually this is what is supposed to happen.

If any of you New World Order folk are reading this, I hope you now understand, and you will come back to the "good side".

Unfortunately I fear that the systems are already in place and the ball is already in motion.

49. Mythology

Almost all mythology is an allegory for one of the three sacred sciences: alchemy, astrology and geometry. Alchemy is the science of Nature. Astrology is the science of time (and therefore prophecy.) Geometry is the science of mathematics, shapes and music. All of these relate to each other of course.

Here I will quote some myths allegorical for alchemy.

This is its fount and fundament, and the Medicine whereby Aesculapius raised the dead. This is the herb by which Medea restored Jason to life. This is the secret substance brought from Colchis by the Argonauts under Jason with so much journeying and pains, and hence called the Golden Fleece; partly because this Science excels in virtue all others, as the Sun does the stars and gold the other metals; and partly because that Fleece was a Book written with golden letters (according to the testimony of Suidas, Historiographer of the Chemical and Medical Arts) and containing a full account of the preparation of the Medicine. For in that Book is the first material for the creation, restoration, and preservation of our most true Medicine.

Man, the Best and Most Perfect of God's Creatures, by *Benedictus Figulus*, 1607 AD

The Sages have seen the river in which Æneas was cleansed of his mortality—the river of Pactolus in Lydia which was changed into gold by King Midas bathing in it—the bath of Diana—the spring of Narcissus—the blood of Adonis trickling upon the snowy breast of Venus, whence was produced the anemone—the blood of Ajax, from which sprang the beautiful hyacinth flower—the blood of the Giants killed by Jupiter's thunderbolt—the tears which Althea shed when she doffed her golden robes—the magic water of Medea, out of which grass and flowers sprang forth—the Potion which Medea prepared from various herbs for the rejuvenescence of old Jason—the Medicine of Aesculapius—the magic juice, by the aid of which Jason obtained the Golden Fleece—the garden of the Hesperides, where the trees bear golden apples in rich abundance—Atalanta turned aside from the race by the three golden apples—Romulus transformed by Jupiter into a god—the transfiguration of the soul of Julius Cæsar into a Comet—Juno's serpent, Pytho, born of decomposed earth after Deucalion's flood—the fire at which Medea lit her seven torches—the Moon kindled by Phaëthon's conflagration—Arcadia, in which Jupiter was wont to walk abroad—the habitation of Pluto in whose vestibule lay the three-headed Cerberus—the Pile, on which Hercules burnt those limbs which he had received from his mother, with fire, till only the fixed and incombustible elements derived from his father were left, and he became a god—and the rustic cottage whose roof was made of pure gold.

Golden Calf, by *John Frederick Helvetius*, 15th Cen.

One of my favorites is the Greek myth of Prometheus, who stole fire from the gods and gave it to mankind. The "fire" here a metaphor for the Stone. The gods are those elitists who are keeping the Stone only for themselves.

The myth of Prometheus continues with the more well-known myth of Pandora and her box:

When Prometheus stole fire from heaven, Zeus took vengeance by presenting Pandora to Epimetheus, Prometheus' brother. With her, Pandora had a jar which she was not to open under any circumstance. Impelled by her natural curiosity, Pandora opened the box-jar, and all evil contained escaped and spread over the earth. She hastened to close the lid, but the whole contents of the jar had escaped, except for one thing which lay at the bottom, which was Hope.

Pandora's box, by *en.wikipedia.org*

The myth of Pandora's box is the same as the Garden of Eden tree-of-knowledge/tree-of-life fiasco. These are both allegories for mankind leaving the Golden Age. Becoming corrupt and curious, which is to say that when mankind starts being selfish, instead of living in harmony with Nature and God, then things go downhill. But left in Pandora's box is Hope, which symbolizes the return of the Golden Age again.

Similar is the Hindu myth of Garuda, who stole the Nectar of Immortality from Heaven and gave it to Earth. This legend also includes the cycle, for Garuda made a deal with Vishnu to allow the Nectar of Immortality to go back to the Gods after a certain amount of time, which is when it is lost again.

The Garuda is the national symbol of both Thailand and Indonesia. The Garuda appears to symbolize a race of bird-like beings, who were enemies with snake-like beings. There is a lot of mythology concerning the war of the birdmen and snakemen. Mexico also has an eagle eating a snake on their flag. However, they are not aliens or shapeshifting reptilians. These myths are from the Silver Age, when two races of humans were at war. One race lived in the mountains and had flying machines, whereas the other race lived near the sea, and had submarines (and also flying machines.) They were just different races of humans.

Another Hindu myth: The Churning of the Ocean. At the suggestion of Vishnu, the gods (Devas) and demons (Asuras) churn the primeval ocean in order to obtain Amrita which will guarantee them immortality. This story represents the process of making the Stone and the cycle of time, with it becoming hidden and free again.

Now, who remembers fairy stories? Fairyland was said to be a place underground. The fairies lived a long time. If you eat their food you can't come back. Nowadays we don't take such stories seriously, but once upon a time people really believed this stuff. Perhaps it does have something to it.

The green children of Woolpit reportedly appeared in the village of Woolpit in Suffolk, England, some time in the 12th century, perhaps during the reign of King Stephen. The children, brother and sister, were of generally normal appearance except for the green colour of their skin. They spoke in a strange language, and initially the only food they would eat was green beans. They eventually learned to eat other food and lost their green colour, but the boy died. The girl adjusted to her new life and was baptised, but she was considered "rather loose and wanton in her conduct". After she learned to speak English the girl explained that she and her brother had come from St Martin's Land, an underground world whose inhabitants are green.

Green children of Woolpit, by *en.wikipedia.org*

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50. Frequency and Planes

We, and everything we see, operate at a certain frequency, or range of frequencies (frequency band.) Everything we can see, touch and manipulate is also at this same range of frequencies.

There are higher and lower frequencies, which we are not aware of. Some of which are just outside our band and so we can detect them using sensitive equipment, but most of which we are unable to detect as our equipment is still made from matter at our frequency.

There are many frequency bands which we are totally unaware of, since they do not interact with anything at our frequency. If you can't see, hear, smell, taste, touch, or in any way detect something, then for us it is not there. But that doesn't mean it does not exist.

We take for granted that "solid" objects can't pass through one another. But there is no scientific or Natural law which says that two things can't be in the same place at the same time. The reason why we don't see two things in the same place at the same time is simply because the forces operating from these objects repel each other. This is why we can see and touch an object, because it repels light and our hands. But an object outside of our band of frequency would not repel this object, or us, or light (electromagnetic waves) which we can detect, and so we would not detect it. Radio waves (electromagnetic waves too) are a little outside of our frequency, and so can pass through solid objects, but we can still detect them with specialized equipment, and so we use them for communications.

I will call different bands of frequency which interact independently: planes.

The sun operates at a massive range of frequencies, and so exists in many different planes. The planets exist across a wide range of frequencies, but not so many as the sun. The planets will of course appear different on the different planes.

Here and now, at our frequency band (on our plane) Earth is the only planet capable of supporting life in our solar system. This is due to many factors, most notably the distance of the Earth from the sun, and the atmosphere of the Earth at our frequency, and the abundance of water, make it perfect for life. The other planets are capable of supporting life on different planes, but not on our plane. There will also be suns and planets on higher planes (higher frequency bands) or lower planes, which we can't detect at all. On vastly higher or lower planes, the concept of suns and planets likely doesn't exist, and there will be something else, which we have no concept of.

Suns and planets are also evolving to higher frequencies, through the cycles of Nature, same as the development of the Stone. We as humans are also evolving into higher frequencies. Actually our "souls" exist totally outside this whole concept of planes, which I will cover later. Meanwhile we are here, and we adopt bodies according to our "spiritual" development, which is just a way of saying: frequency band we are tuned into. Our bodies can only exist on a planet which is capable of supporting them, which is why we are all here, because we are all tuned into this plane and so born here on Earth.

The Earth is about to shift to a higher frequency. Everyone who is unable to shift their frequency with the Earth will die, since Earth will become uninhabitable for the frequency they are tuned into. But no worries, as these people will be born again on another planet which is more suitable to their development. The Stone

excels everything it interacts with, bringing it towards its own higher frequency. All frequencies are influenced by higher frequencies, but low frequencies cannot influence high frequencies.

By expanding your awareness (traditionally by meditation) or by taking the Stone, you can tune yourself into a higher frequency. In the past this has meant leaving this world for a higher plane, but since Earth is shifting into a higher frequency itself, we can stay here for a while.

Matter of like frequency will attract each other, which is the effect we call gravity. Therefore higher frequency objects, which are still detectable, will be lighter, since they are less attracted by the object in this plane. Gravity will have less affect on them. This is why extremely "enlightened" individuals have a habit of performing miracles such as walking on water, or levitation. They are however still attracted by higher frequency objects, and if their development continues then they will become more and more involved in the higher plane and tune out of this one.

Frequencies attracting like also make it possible to attract circumstances and entire concepts just by thinking about them. This is what that popular book "The Secret" was all about, although it's not exactly a secret (kind of obvious really.) The placebo effect works this way too.

"As above, so below." Everything in the universe works on the same principles, big or small. A fundamental truth applies on every level. If something doesn't apply on every level then it is not a real truth. It is true that solar systems and atoms work on the same principle. It is a harmonic principle they follow. You can't expect that they look the same way from our perspective, but that doesn't mean they work on different principles. Whenever we look up everything appears orderly and predictable. Whenever we look down everything appears chaotic and unpredictable. This is only a matter of perspective. If you were a galaxy then you would think solar systems look chaotic and unpredictable. If you were an atom you'd think humans were orderly and predictable.

Particles are an illusion; they are really fields of energy which act kind of like waves. These energy fields are an illusion, they are caused by thought. Thought is as illusion too, it's caused by desire. Desire is an illusion caused by separation. Separation is an illusion.

51. Universes in Universes

The universe is really a dream. Everything else we have spoken about, and all the planes of our universe, exist only in this universe, this dream, and so only matter while we are here. Eventually we will leave this dream.

A dream is a closed system which exists due to the awareness of the creator of the dream. The creator of the dream is called God. Our universe, and all its planes, are a dream of God.

We also create universes, of which we are the God. Every time you dream at night, or daydream, or think any thought at all, you are creating a new universe. Every thought is a new universe. It exists for the amount of time you are thinking about it, then when your awareness moves to something else it ceases to exist. This is how thinking works. All thoughts are universes, because a universe is any closed system in which there is awareness (or just any closed system, but if there was no awareness then it wouldn't exist, since nothing would be aware of it.)

There is nothing outside of awareness. In fact, there can't be. Nothing can be outside of God by definition, so when God creates a universe it is created inside of himself, so to speak. When you dream, the dream is inside of you, but at the same time it is a different reality and a different universe to this universe. It is a universe in a universe.

I will elaborate. Whenever you think something, your thought exists, but where does it exist? It is existent in your awareness, and it only exists because you are thinking it. Your awareness created it. This then, is a new universe. You created it to work out a problem, or to experience something. This new universe attempts to do what it was created for and from this you intend to learn something. However, we can only create very weak and not particularly useful universes, since we are already so limited in this one. We don't have enough awareness to make a very complicated universe, so we just make very simple ones, and they don't work very well. It's better not to get answers from thoughts therefore, since they are of our own creation, and so can't tell us something we don't already know. The best source for knowledge or inspiration is something in this universe, or better: from the one above (from God.)

So anyway, God created a universe (the one we are in) with a thought, and he wanted to experience it so he created life forms and lent his awareness to each one. Each one of us does our own thing and we have our own opinions, but the awareness in you, your consciousness, is God. We are all God, he's playing all of us at the same time. But pretty much everything in this universe has awareness, including rocks and planets, and suns. They just have awareness in a different way to us humans. God is in everything. Everything is awareness.

Most of us have had the experience of lucid dreams, which are common in childhood. A lucid dream is when you are dreaming and then suddenly you are aware that you are dreaming. You remember who you are, but you are still in the dream. At this point it becomes possible to control the dream, and since it is a dream, you can make anything happen. Before you are lucid you are running around in some dream story, thinking that you are this dream character, but when you become lucid you remember yourself and stop acting.

The experience of lucid dreams is the same experience as the true "awakening" in this dream also. We are

all running around playing dream characters of our own creation, and we have forgotten who we really are. When awakened we understand we are really God, and since we now understand we are just in a dream, we can do fun things, such as make water turn into wine, etc.

But there's more! God is also in a dream, of another God. Everything is dreams (since I'm using the word dream for any closed system of awareness.) So the journey does not end here.

So when we awaken from this dream and transcend, we will be able to create new universes according to our desires, and play around like this until we get bored and decide to transcend again.

The only reason we are here is because of desire. Actually our existence as an individual (which becomes less and less, until we reach the highest God) is only a chain of desires. If you didn't want anything, you wouldn't be here. There is a method for enlightenment, called the Path of Renunciation, which teaches you to become enlightened by not wanting anything. But the problem with this is that even wanting to become enlightened, or wanting to not want, is desire. All that person is really doing is thinking so much about enlightenment that they attract it (since they are adjusting their tuning to it and therefore attracting it), they haven't really stopped their desires, only focused them. Not desiring is not something we can do at this stage, else we wouldn't be here. Focusing your awareness on something does attract it, in the same way that matter attracts matter (gravity), but it also works for concepts and more sophisticated ideas. Matter is just a concept.

If God knows everything there is to know,
Then I ask: how can God learn or grow?
If you knew all that was and all that will be,
Then how can any decision you make be free?
If you were everything and everything was you,
Then there would be nothing for you to do;

And there we find God, in this very position,
Imprisoned by the power of his own condition,
But there is a way to escape from this net,
All that God would have to do is forget,
Forget what He was and in ignorance find
Choice and free will, from confusion of mind;

And so God created a plane of limitation,
That confusing place we call creation,
A place of ignorance where we're free to choose,
Free to make mistakes and free to lose;
For only a being who knows not what is true
Has the free will to choose what to do;
Through us God can live, think, feel and see,
And experience He knew, but now He can be;

Yet though we've forgotten where we come from,
The closer we get, the happier we become,
With control of awareness you can return,
But you have less choice the more you learn;

Each mortal longs for the infinite's touch,

Yet the infinite longs to know not so much;

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52. The Alchemists' Prophecy

And although these may by the Lord God be made manifest to anyone, still, the rumour of this Art does not on that account at once break forth, but the Almighty gives therewith the understanding how to conceal these and other like arts even to the coming of Elias the Artist, at which time there shall be nothing so occult that it shall not be revealed.

The Book Concerning the Tincture of the Philosophers, by *Theophrastus Paracelsus*, 16th Cen.

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in the last times, there should come a most pure man upon the earth, by whom the redemption of the world should be brought about; and that this man should send forth bloody drops of a red colour, by means of which he should redeem the world from sin.

The Aurora of the Philosophers, by *Theophrastus Paracelsus*, 16th Cen.

The time has arrived when we may speak more freely about this Art. For Elias the artist is at hand, and glorious things are already spoken of the City of God. I possess wealth sufficient to buy the whole world—but as yet I may not use it on account of the craft and cruelty of wicked men. It is not from jealousy that I conceal as much as I do: God knows that I am weary of this lonely, wandering life, shut out from the bonds of friendship, and almost from the face of God. I do not worship the golden calf, before which our Israelites bow low to the ground; let it be ground to powder like the brazen serpent. I hope that in a few years gold (not as given by God, but as abused by man) will be so common that those who are now so mad after it, shall contemptuously spurn aside this bulwark of Antichrist. Then will the day of our deliverance be at hand when the streets of the new Jerusalem are paved with gold, and its gates are made of great diamonds. The day is at hand when, by means of this my Book, gold will have become as common as dirt; when we Sages shall find rest for the soles of our feet, and render fervent thanks to God. My heart conceives unspeakable things, and is enlarged for the good of the Israel of God. These words I utter forth with a herald's clarion tones. My Book is the precursor of Elias, designed to prepare the Royal way of the Master; and would to God that by its means all men might become adepts in our Art—for then gold, the great idol of mankind, would lose its value, and we should prize it only for its scientific teaching. Virtue would be loved for its own sake. I am familiar with many possessors of this Art who regard silence as the great point of honour. But I have been enabled by God to take a different view of the matter; and I firmly believe that I can best serve the Israel of God, and put my talent out at usury, by making this secret knowledge the common property of the whole world. Hence I have not conferred with flesh and blood, nor attempted to obtain the consent of my Brother Sages. If the matter succeeds according to my desire and prayer, they will all rejoice that I have published this Book.

An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD

One who shall have obtained his honours by means of this Art, will mend old manners, and change them for the better. When he comes, he will reform the kingdom, and by his goodness and virtue he will set an everlasting example to rulers. In his time the common people will rejoice, and render praise to God in mutual neighbourly love. O King, who art to accomplish all this, pray to God the King, and implore His aid in the matter! So the glory of thy mind will be crowned with the glory of a golden age, which shall not then be hoped for as future.

[...] *within the short space of ten days the same bed in a house near Leadenhall was successively occupied by three Masters of this Art, every one of whom possessed both the white and the red Tincture; though hardly one person amongst a million of men ever becomes possessed of the glorious prize. One of them, as I was told, was from the Duchy of Lorraine, the second hailed from the Midland Counties of England, the third was the youngest, and was born near a Cross, which stands at the boundary of three shires. Wise men had foretold from the conjunction of planets that prevailed at his birth, that he would be an ornament to England. Anyone might travel through the length and breadth of Europe without meeting with three such Masters. Two of them are about to depart, but the third will remain and do much good in this part of the world. Nevertheless, the sins of our rulers will delay the good which otherwise he might confer upon our country at once. The oldest of the three Masters prophesied concerning this young adept, that he would have to endure much suffering at the hands of those who owed him the greatest debt of gratitude. He also uttered many other prophecies, some of which were verified by the event, while the rest remain to be fulfilled. "One*

thing is most certain," he said, "after great sorrow there will be great joy in all parts of this country—joy which will be experienced by all good men." The youth enquired when this thing should be, and the old man's answer was that it should come to pass when the Cross was honoured by night and by day in the land of God, and the land of Light: which thing will happen in due time, but is delayed by the grevious wickedness of men. But when the blessed hour arrives, this Art will be revealed to a King; and more glorious things will then be brought to pass than it is possible for us to enumerate in this place, when he shall have reformed our manners and abolished all abuses. He will investigate this science in secret, and will be instructed in it by hermits, or monks.

The Chemical Treatise, Or, The Ordinal of Alchemy, by *Thomas Norton*, 1477 AD

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53. Afterword

So there we have it: how to make the Philosophers' Stone. Sorry if this book seems a little rushed and my style informal, I wrote it in just 3 weeks. But everything you need to know is in here.

So I know what you're asking now... where is it, right?

I'll come clean: I haven't finished it yet. At the time of writing I'm up to the Black Stage. All the signs occurred exactly as predicted by the alchemists.

So why did I write the book before finishing the Stone?

Because I felt that it was the right thing to do, is the simple answer. What happens if I get hit by a bus and never finish it? By putting out this book I am ensuring the Stone will be found, and it takes the pressure off me.

Additionally, without a book of instructions no one would understand how to multiply the Stone, or how it works. It would be a somewhat confusing situation with the Stone being distributed and no one understanding what it is or what it does. Better you understand it properly before it comes.

Furthermore, I'm hoping that some people are wandering around who have the Stone, and on release of this book they'll give it out. Or maybe the Shambhala people will reveal themselves.

Or someone might have a great idea to use a different substance which will make the process much shorter.

Perhaps there is a vial of white or red powder in the basement of some church or museum. Try to project it, see what happens.

If anyone finds the Stone, you must give it out to the world. Who knows what will happen to me... I might just disappear.

He that knoweth not what he seeketh, shall not know what he shall find.

The Crowning of Nature, by *Anonymous*, 16th - 17th Cen. (?)

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54. Help

The only way this book will get around is if the reader (i.e. you) help to distribute it. It will not magically distribute itself. Without help from you to distribute, this book and the truths written herein will fade again into the forgotten realms of long lost secrets.

However you found this book, whether it be a link from a web site, on a forum, an email from a friend, or any other means, someone made an effort to help distribute this book in order that you could find it.

So I am requesting that you return the favor and pass this book along to more people.

Whether you completely understand and believe what is written in this book, or even if you just think it an entertaining read; I am asking you to please help other people find this book. By passing it along you are allowing each person to at least have the chance to come to their own opinion regarding the reality (or unreality) of alchemy and the Stone. This book is free, so at any rate you are only doing the other person a favor - they will read it if it interests them and not if it doesn't (and then no harm done.)

While there may be danger for me in writing this book, there is no danger for you in helping to distribute it. It will only require a small amount of your time, or as much as you are willing to give.

Please email the link bookofaquarius.forgottenbooks.org to your friends, family and coworkers. If you are a member of any Internet forums, please post a new topic for this book. If you run a web site, please add a link to bookofaquarius.forgottenbooks.org.

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55. Questions and Answers

The following are all real questions asked to me by readers of this book, and my replies.

Is this the same or similar to the "White Stone of Urine" which was popular on the Internet a few years ago?

No. The "White Stone of Urine" was a misinterpretation of the alchemical writings. They took certain metaphorical parts literally, and so were involved with taking the oil of the urine, etc. This would not (and did not) work. In order to make the Stone we have to follow the guidance of Nature.

To get to the White Stone, you say that you need silver and the Red Stone needs gold. Gold can't be used for both?

Silver for silver, gold for gold. No, you cannot use gold for both.

How much of the stone (approximately) will there be after the White Stage?

This depends on how much white salt you gather from the First Part.

What is the difference, besides strength, of the White Stone versus the Red Stone?

The Red Stone and the White Stone are the same in a way, the Red Stone is just much more powerful. Of course the White Stone transmutes metals into silver, whereas the Red Stone transmutes them into gold. As for the effects on the body, it is the Red Stone that can make an old person healthy and fit again, whereas the White Stone will cure many diseases but will not cure old age.

How do you use the stone? There were not specific instructions on how to ingest, or turn into a tincture, or to change the structure of other metals and personally, I would want to use this for medicinal purposes for myself and many other people I know who have been struck with illness, so I'm mostly interested in the tincture/ingestion part of it.

The Stone can be ingested in any form: solid, power or dissolved. It does not matter how. It can also be put on the skin as an ointment.

Isn't alchemy spiritual, about the path to enlightenment and the purification of the soul?

No, the Philosopher's Stone is a real, physical object with all the attributed powers, and more. The whole thing about the journey being worth more than the destination in alchemy is only because that in order to do alchemy you must understand the cycles of Nature. If you understand these cycles then you understand how Nature works. If you understand how Nature works then you understand something about God. But there are no magical effects just from trying to make it. Certainly it will give you meaning to your life and peace of mind, which you could say is worth more than anything else.

I already have a medical condition/implant/pacemaker, what would happen if I take the Stone?

You will be cured. Any foreign body inside of you will either be ejected or dissolved.

What would happen if I fed the stone to my dog?

Same effect as on a human.

If one is to eat the Stone daily to sustain its effects, are we meant to have the process constantly running?

No, it can easily and quickly be multiplied once completed.

Can my Stone, made out of my urine be used to heal someone else if they consume it?

Yes, there's nothing special about whose urine it is. You could even use the urine of an animal.

Since the Stone is made from urine, will diet affect it?

Possibly by a tiny degree, but I doubt it makes a big difference and is not worth worrying about. If you are alive then your urine will be alive enough to make the Stone.

Is there a shortcut?

There's no shortcut I know of, although I'm not claiming one does not exist. The White Stone is the first you get, which is less powerful, and won't keep you from death. It might cure a cancer but it won't make you immortal. The Red Stone is the one that really makes you into something special.

Why would you not need to eat if you ingested the Red Stone?

This is how the Stone works. It provides what I am calling life-energy, which is what everything is made of. Any particle can be broken down into this, and then remade into a new element. So when you ingest the Stone, you don't need to eat anything else, you now have everything that you need, your body will convert it into exactly what it wants. When you eat food this has to be digested in your stomach in an attempt to extract some life-energy from it. So we are all living off just a little bit of energy, what we can extract from food, drink and air. Lighter foods are easier to digest, so easier to extract the life-energy, which is why they are more healthy.

If one is on medication, will it affect the stone? Also, would taking vitamines make it stronger or affect it in anyway.

Unlikely. It doesn't matter too much what the content of the urine is remember, we just want the volatile particles, whatever that may be.

You claim the stone is made only out of one substance, and back it up with quotes, however then

states about mixing water, gold, and silver into the mix. That is no longer one substance.

There is no water added, the water is the distillate of the urine. The gold and silver are added at the end as a ferment, so it could be claimed that the Stone is made from two (or three) substances, or it could be claimed to be one. Either way, it doesn't really matter. The ferment is considered to be only for stabilizing the Stone, and not really an "ingredient" as such, which is why the alchemists all claim it is made from one thing alone.

Since Energy cannot be created nor destroyed, even if the urine contains life energy or chi or whatnot, 1 litre of urine will contain the same amount of it today as it will in 3 years.

Matter contains a lot of energy, but it is already in a stable form, which is why we can't just turn any matter into energy. The process of making the Stone breaks the matter down into energy, then traps it with the stable form of the ferment (silver or gold).

You say the substance mixed with anything makes more of itself since it breaks down the other substances and just further mixes it with its own structure. If that was true then that means as soon as you ingested it you would die, because the the tissue that would touch this substance would breakdown.

This was said in the context of projecting the Stone onto molten metal. The Stone must penetrate the metal in order to transmute it into gold or silver, or more Stone. It does not penetrate so easily, which is why it is recommended to wrap the Stone in wax or project it in a liquid state, so that it penetrates into the metal. I said the Stone converts what it overpowers into itself, but it can only overpower something of its same Nature, which a metal or mineral. Otherwise a Stone made once would end up transmuting the whole universe into itself, which is not the case. It must penetrate into a metal or mineral.

Some of the acclaimed uses just seems too surreal, to bring things back from the dead? Come on, that actually goes against nature, for nature dictates that all things has an expiration.

How does it go against Nature? Everything will die eventually, but life can be prolonged. A doctor can bring back a person with electricity, is this also not impossible under your terms? There is a time-limit on resurrecting a dead body in this way, your body still functions to some extent even after it dies, if it could be healed before it decomposes then it would be exactly that - healed. There is always a reason for death, and with the problem cured the body will live again.

If something dies it still functions for a time, as you said, but if something dies and has been dead for sometime, how do expect to resurrect it after the body has decomposed?

After it has decomposed it cannot be resurrected, as you said. The time given was 3 days, within this time a corpse could be brought back to life, but after this time it will have already started to decompose and then it is truly dead. Before this time the body is still good in some sense, although unanimated. So instead of thinking of it as resurrection, it should perhaps just be thought of as healing, the same as the Stone does to a living body.

You also stated that with the stone bodies can be made without the womb, how can that plausibly be

possible as the fetus is within the womb attatched through the umbilical cord where nourishment and blood is fed?

The life-energy, which is the active ingredient of the Stone, is what everything is made of. This is all any being needs to live and grow. It is this that is in the blood, and this is the true nourishment.

Is the distillation to make white/red phosphorous?

No, there is only a tiny amount of phosphorus in urine. Phosphorus also glows in the dark, so it easy to spot, whereas our white salt does not.

Is it bad for you to take too much of the Stone?

From my understanding the reason why it is suggested to eat a tiny amount is because it would just be wasteful to use more, there is only a certain amount we can use at any time. Perhaps there could be too much, but I'm sure this amount would be obvious, just like we can have too much of anything.

Since we are aiming to get life energy from the initial ingredient would you see any benefit to say leading energy into it with intent before or during the gathering of the urine?

Intent affects this entire universe directly without having to play by the rules of this universe. So yes, it would always help.

Given all else is equal would you think that the process would be shorter for someone with more life energy than others? For example an accomplished Qi Gong practitioner compared to the local drunk? I realize though that it would still work for both.

It makes logical sense that it would be more efficient to use urine from a healthier or more spiritual person. Although I'm not sure exactly how much difference it would make.

In regards to the addition of silver what would be your take on the addition of "molecula silver" or "ionic silver" instead of shavings?

The ferment (silver or gold) must be 100% (or at least close to that) pure. In these other states the silver is mixed in with other elements.

If the urine is so full of life-energy, why does our body dispose of it in the first place? It is already broken down enough isn't it? Why doesn't the body simply consume the supposed life-energy instead of rejecting it? Is the problem in our body?

The life-energy is in the water of our blood, our body cannot separate it from the water directly, and so when it needs to get rid of the water the life-energy has to go with it.

The Author has mentioned that the salt of the urine is one of the essential parts of it. What exactly

does the salt of the urine contain and/or represent? (I mean at the urine's normal state, not after the First Part.)

The particles which make up the salt are in the body of the urine, which is the color or cloudy part of it. The specific minerals of the salt do not matter, it is just the lightest, most volatile particles in the non-water part of the urine. If we could extract life-energy directly instead of through a medium then this would not be necessary, but the life-energy is too volatile to trap unless it is trapped in a body. The body must be of the correct requirements, for which our salt serves perfectly. It must be able to be purified, be as light as possible, and then be able to absorb the moisture, putrefy (decompose) into smaller particles, and then the life-energy will form it (you could say grow) into the White Stone, then the Red Stone. Following the laws of Nature of course, and assuming the conditions are correct.

Is there an approximate chemical analysis that could be done of urine to establish what it is in the final stone to speed up production?

Maybe, but I doubt it, again I think the actual elements and compounds are only a body for the active principle, which is the life-energy.

In the text gold is mentioned as the purest/most evolved metal. What of platinum? Would the stone turn platinum to gold?

Platinum wasn't well known in the time that the alchemical books were written, so it was not mentioned. I don't know is the honest answer. It might turn out that the Stone could be fermented with platinum and make platinum, although I doubt that. It's likely that platinum would be transmuted into gold. We'll find out I suppose!

Why Gold? Or Silver for that matter. The only reason these two metals are so valuable is their rarity, along with the fact that they're quite pretty and so can be made into nice things. At the end of the day, there's nothing particularly special about either of them, no? So why would these metals be involved in the making of the stone and why would the stone turn other metals into them?

As far as rarity goes: silver is reasonably common, whereas gold is more rare. However, in antiquity silver and gold were worth almost the same. Gold was always worth more than silver, except in some rare circumstances, but the difference was not nearly as much as it is today.

The reason why gold and silver are valuable, and the most popular metals is because the Stone makes gold and silver. Not that the Stone happens to make those metals which are valuable. They are valuable because the Stone can make them.

This goes all the way back 12,000 years to when the Stone was first hidden from the multitude. The Philosopher-Kings of the time chose gold and silver to be the currency for their nations since it was so easily controlled by them. They could make it, whereas the common people could not make it. Therefore is was a perfect currency, much more secure than pieces of paper with lots of little lines on them (like we have now.)

Is there an approximate shelf life to urine?

Probably. But you never need to store it as urine, only as salt or distillate.

I understand about the reason for the low temperature distilling, but the first distillation is well above body temperature. Why dosen't that destroy the life force so that all the other distillations are working with liquid without the life force present?

The first distillation, during the First Part is only at <80°C, which is not yet high enough to destroy the life-energy.

In the Second Part (White->Black->White->Red) you are only circulating the moisture, and so you use heat around body temperature as this is best for allowing the moisture to evaporate and condense. Using 80°C here would mean the moisture would never condense.

In the Red Stage you use high heat again, but now the Stone is already fermented with silver, so it can stand the high heat.

In the blackness phase, you don't specify exact temperature.

Actually you do not want to follow any set instructions concerning the exact temperature at the black stage, or any stage following. The required temperature is variable depending on the amount of matter, size of vessel, ambient temperature and other factors. You will just need to use common sense to optimize the temperature so that the moisture ascends and descends efficiently - that is so that the matter is continuously watered and dried but is never always dry or always wet.

I do not have the time now to perform it.

For most of it you are just making sure the heat is at the right temperature, and there are only 4 adjustments of the heat. So that's only one adjustment every 6 months or so. The rest of the time the water bath is just running on electricity all happy by itself. In the First Part of the Great Work you have to do more, but still it takes 1 week to distil the urine and you have to do this 10 times, so that's only doing something once a week.

I think that if I tackled this project I would probably get it right on the 3rd or 4th attempt. Lets say I get really good at making sure all the variables are precise so 7 years the first time, 4-6 the second and maybe 2-4 the following 1 or 2 attempts.

You can't go wrong as long as you don't burn it. The Stone might not develop any further if you do something wrong, but will always continue once you have corrected your mistake. This is where 5 or 8 years comes from. But that means that it is still only 5 or 8 years total even if you make a mistake. As long as you don't burn it that is, but the old alchemists didn't have electricity and so had to use coals. We are using an electric water bath which has temperature control. So there's probably not too much risk of burning it.

How much does it cost to buy all the aparatus?

The glassware costs only a few dollars. The retorts are maybe $50. The water bath is the most expensive, they range from $100 - $1000. You might be able to get a cheap one on ebay. Silver is not expensive. The gold will costs maybe $100 - $500, though you could sell silver you've transmuted to buy the gold.

Could I make a few batches in case one goes wrong?

It might be a good idea, but then if you put them in the same water bath you would not be able to adjust the heat independently, in which case you may as well just have one batch. Several water baths would be expensive and use a lot of power. The Stone can only really go wrong if you burn it, but it might be an idea to have a batch where you try to use a higher degree of heat, and a batch where you are very conservative with the heat.

What if I have added too much water in the Second Part? Should a small amount of liquid be poured off or the vessel opened to evaporate out?

If it's only a little too much water then you can just turn up the heat accordingly. If it is quite a bit too much then better not to evaporate it off, or you may lose the best part of it. In this case you would want to use a pipette to carefully remove the excess. Though it is much better to be very careful not to add too much water, it could seriously increase the time it takes to get the Stone.

Would it work better to filter the urine first?

Filtering the urine won't make any difference. The urine has already been filtered by your body, now it needs to be distilled and calcined. Filtration works only for visibly large particles, but we are dealing with something very small.

What sort of location should be used to carry out the work? Space is at a premium for me, the only place I have availible with power to carry this out is in a small office type room in the upstairs of my house.

For the most part it can even be done in a cupboard, a locked cabinet would be perfect. Not that much space is required.

Can the apparatus be moved during the process? Say, relocated if moving home.

The apparatus can. In the Second Part you don't want the flask getting bashed around or turned upside-down. But if you carefully carry it from one place to another it should be OK. This will increase the time it takes because you'll have shaken it up and so the layering will need to form again, but it will with time.

My partner and I are due a baby soon and I am concerned about fumes, smells etc in the house. Can you please advise me if this is a viable location to conduct the great work or should I wait until I can afford to hire some kind of lock-up?

Your only concern with fumes is the calcining in the First Part. This should be done outside. If you do not have an open and private garden this could be done simply by taking a portable gas/electric stove and the retort, and disappearing for a couple of hours to somewhere away from your home and in the open, where no one is going to interrupt you.

Will the urine stink out my house when distilling?

No, distilled urine doesn't smell strongly, and the urine will be in the retort and so will not smell since it's not open to the air. Only the calcinations cause a bad smoke/smell.

In the first part, you say after the distillation/calcination the distilled urine must be distilled three times in the clean retort. My question regarding this step is: should I clean out the retort between distillations, or the leftover (if any) can be left in the retort, just as in the distillation/calcination step?

You do not need to clean out the retorts at any stage. You should be using a different retort (2 retorts total) for the further 1-3 distillations. There is no need to clean the retort in between these distillations because the distillate is already super clean, and each distillation makes it even purer.

Do I need two retorts because I'll break one to collect the white salt? If the white salt is collected without breaking the retort, then could I clean out the same retort and reuse it to distil the rest of the urine future?

Yes, in case you break it, and also because your 1st retort will get very dirty. You'd have a hard time cleaning it, unless you use something very strong, like paint thinner.

How do you remove the white crystals from the retort? Are they fairly hard to remove, do you need to scrape, and then whats the best way to remove impurities?

They're not too hard to remove, but the crystals need to be cracked and broken, then the black bits on them can be separated. A knife is good for this. If you touch the crystals they sting your skin, but I touched them plenty of times and didn't die.

Do you need a to use a lid for the water bath?

It doesn't need a lid, but with no lid you would be wasting a lot of energy and will be constantly having to top it up with more water. During the First Part, if you don't use a lid the heating element may not be able to heat the water up to the right temperature. A lid is strongly recommended. For a quick and cheap lid you could use cling film, and put towels on top of this for insulation.

Some of the apparatus are rather costly, especially the water bath. Is it possible to improvise?

Water baths are very simple appliances, they're just expensive because they're specialist equipment. Anything that will heat water to a temperature you can set will do the job. I'm sure there are cheap alternatives. If you're into electronics I'm sure it's possible to put one together from the components easily and cheaply.

Ebay is a good place for all the necessary apparatus.

The largest piece of glassware you put into the water bath is only a 500ml retort, and so the capacity of the water bath need not be larger than this. Unfortunately it is difficult to find a water bath this small. It doesn't matter if you use a larger one, it is just more expensive and more wasteful of power.

During the first part distillation, could the vapour condense/contact with, for example silicone (used to glue glass), metal as in a jar lid, or other reasonable solid building materials? Would this effect the process negatively?

Metal is maybe not a good idea, but silicone is fine. Just make sure it's completely dry before you begin.

Is the retort is a must? I have a 500 ml glass still with a graham condenser with all glass joints. No good?

The reason for the retort is simply because the water will not ascend very high before it condenses when you are only using low heat. The water will not be boiling, it will just be slowly evaporating, which means it does not have much energy and will condense again as soon as it can. If you use glassware where the opening for it to escape into the condenser is too high then the water will never get this high and so it will not distill. This is why a retort is recommended, but if your apparatus allows the water to escape and condense still very close to the heat source (like a retort) then it will work fine.

What is your opinion on the Pelican?

The pelican is not a piece of apparatus. It is just the theory that the moisture circulates, based on a strange medieval idea that pelicans feed their young with their own blood. These pelican vessels you can buy are not for real alchemy. Our pelican is a round-bottom Florence flask.

How could we produce enough of these stones so that everyone could have one?

Once the Stone is made once you can easily make more of it, so you only have to make it once using the long process. Then you can quickly multiply it. It would be possible for only one person in the world to make the Stone, then they would be able to give it out to everyone. Each person would be able to quickly multiply it and give it to more people.

How do we avoid greedy and stubborn people from trying to keep the stone for themselves and form a superhuman elite?

This already happened. I'm now releasing the secret for everyone.

What will happen to the world economy if everyone is suddenly able to make gold out every piece of metal junk they find at home?

The release of the Stone will bring down our civilization to make way for the Golden Age. Our civilization

is built on lies and so will fall: "to reveal the roots is to destory the tree". Additionally everyone keeps their money in banks, banks are invested in energy/medicine/gold so with the release of the Stone the banking systems will all crash, which means all business with stop.

I get the impression that you learned this from someone?

I just learnt from reading the alchemical writings, the same ones everyone else reads.

The making of the stone is just a method in the process of making you believe in what you are doing.

No. There is the Stone, then there is changing the world by intention. These are different. The Stone is a real physical object and energy in this dream universe, whereas our intentions change the dream universe.

It is a little suspicious, like a guy that want to make himself a reputation. Maybe to sell his future book? Or just for fame?

I don't care about reputation, else I would have given my name. I only care that people read the book, which is free and public-domain by the way.

I don't understand the motive to share it with the world. You should know human nature is not "love/peace/compassion/friendship". Actually humans are hateful creatures and always want more money and power.

Only when they think they have to steal these things from other people. If people were not worried about themselves and so caught up in things that don't matter, then they would care about other people naturally. We only attack because we think everyone else is attacking us.

If Alchemists didn't share it, I think it's because they knew it wouldn't work.

Or because they knew it would.

In the book you said you hadn't actually finished the work, yet the level of detail with regards to the finished product was seemingly precise.

Yes, I have read hundreds and hundreds of alchemical texts. They each give a little clue. Put them all together and it's already overkill. I haven't seen it performed by anyone else. But I have got this far on my own and I know it will work because it follows the laws of Nature. If it did not work then we live in a universe where actions do not lead to consequences.

I have never been to Mongolia, but I believe that it exists because everything points to its existence. If Mongolia was a lie then so much of the world (charts, history, etc.) would not make sense. So I believe in Mongolia. I have seen evidence for Mongolia's existence even if I have not seen it first hand. My belief in the Stone is the same. I am sure of it, as it makes perfect sense and I understand how it works, and why it works. The universe would not make sense if it did not exist.

What makes you certain that this is the right recipe? Perhaps when we try it we'll get poisoned?

This is the right recipe. If you're worried about the Stone being toxic then all the person has to do is try first to transmute some metal into gold with it, and they will see it work. No one is forcing them to immediately ingest something without testing it first. It could also be fed to an animal, or given to a plant, etc. to test the effects.

What will you do if you find out that it doesn't work as you believe it will? Will you write that you have made it and the process doesn't work? Will you be convinced that its impossible? Will you try again? Will you expose yourself?

If something goes wrong with my Stone then I will start again and let everyone know of this so they can avoid the same mistake, but I am already at the black stage so most of the danger has passed already. The signs come as predicted, they would not appear in exactly the order as described by the alchemists and then the Stone not work in the end - that would make this a universe where actions do not lead to consequences, as I understand why it is working and can see the evolution and the work of Nature with my own eyes. My belief has a solid foundation - nothing will convince me this is impossible any more than I can be convinced that the sun is made of jellybeans, even though I have not been to the sun personally (but that is no argument for the sun being made of jellybeans.)

Is the life of a sage really as lonely as its been said?

I expect Sages are less lonely than the average person, they just have nothing else to complain about.

I'm scared about what will happen to me and my family if there is a catastrophe.

In the big picture of things, everyone is going to be so much happier than they are now, and everyone after the event will know and understand this. But before the event there is and will be a lot of fear, since we are always scared of what we don't understand.

The Stone will enable some people to survive what happens, it is perhaps not the Stone itself that does this, or perhaps it is. But the Stone enables one to see things how they truly are, both just by understanding it, and also by its direct affects on our body and mind.

What will happen? It's kind of up to you... there is not really any benefit to living here on Earth any more than there would be to die and go to the higher planes. So you don't need to feel sorry for yourself or anyone else, or worry about what will happen to yourself or others. It might be scary, but it's worth it, and you can at least appreciate that you are only living through this because you chose to be born into this time, so it was already your choice to experience what will happen.

And we can't really save each other (actually there is nothing to be saved from, since both options are better than what we have now), because in a way everyone judges themselves, and not only that, but they already made their choice of whether to stay or leave before they were even born here.

The only thing to fear is fear itself.

Will you begin to distribute the replicas of your stone when you can create them in short periods of time?

Yes, but don't rely on me to do this. It might not get to you in time.

How does one study alchemy, web searches turn up all sorts of conflicting messages, do you have any advice?

Study the old books, not the new ones, with the exception perhaps of Fulcanelli. The 16th and 17th century texts are the more easy to understand. Firstly I'd say to read all the books from my Bibliography. Then go ahead and look for more. Be careful about listening to interpretations; if something is true it has to make sense with Nature, this is a natural process. You should be able to understand how it works, not assume it is something beyond you. Most people who don't understand feel this way not because it is too complicated for them, but because it is too simple for them.

I'd like to begin the process; any other "tips" you have?

Everything is in the book. Read it through several times until you fully understand how the process works. Perhaps read the full source of any quotes you found interesting. Then start by obtaining the apparatus, and just follow the instructions. Be patient.

56. Bibliography

In this book I quoted from 48 different alchemical texts, which are listed alphabetically below. I have read more than one hundred alchemical texts, but many are useless, so I don't feel the need to list them here.

All of the following can be read on the Internet for free, from the four sites I mentioned in the Foreword.

A Brief Guide to the Celestial Ruby, by *Eirenaeus Philalethes*, 1694 AD
A Demonstration of Nature, by *John A. Mehung*, 16th - 17th Cen. (?)
A Dialogue, by *Alexander von Suchten*, 16th - 17th Cen. (?)
A Golden and Blessed Casket of Nature's Marvels, by *Benedictus Figulus*, 1607 AD
A Magnificent and Select Tract on Philosophical Water, by *Anonymous*, 13th - 17th Cen. (?)
A Short Tract, or Philosophical Summary, by *Nicholas Flamell*, 15th Cen.
A Subtle Allegory Concerning the Secrets of Alchemy, by *Michael Maier*, 1617 AD (?)
A Tract of Great Price Concerning the Philosophical Stone, by *A German Sage*, 1423 AD
A Very Brief Tract Concerning the Philosophical Stone, by *An Unknown German Sage*, 15th - 17th Cen. (?)
Altar of the Theraphic Tie, by *B.M.I. of the Rosicrucians*, 1616 AD
An Anonymous Treatise Concerning the Philosopher's Stone, by *Anonymous*, 12th - 17th Cen. (?)
An Excellent Introduction to the Art of Alchemy, by *Peter Bonus* (?), 14th Cen. (?)
An Explanation of the Natural Philosopher's Tincture, of Paracelsus, by *Alexander von Suchten*, 16th Cen.
An Open Entrance to the Closed Palace of the King, by *An Anonymous Sage and Lover of Truth*, 1645 AD
Aphorisms of Urbigerus, by *Baro Urbigerus*, 1690 AD
Book of the Chemical Art, by *Marsilius Ficinus*, 15th Cen.
Compound of Compounds, by *Albertus Magnus*, 13th Cen.
Dwellings of the Philosophers, by *Fulcanelli*, 1929 AD
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The Aurora of the Philosophers, by *Theophrastus Paracelsus*, 16th Cen.
The Book of the Revelation of Hermes, by *Theophrastus Paracelsus*, 16th Cen
The Chemical Treatise, Or, The Ordinal of Alchemy, by *Thomas Norton*, 1477 AD
The Chemists Key, by *Henry Nollius*, 1617 AD
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The Emerald Tablet, by *Hermes*
The Epistle of Bonus of Ferrara, by *Peter Bonus*, 14th Century

The Fount of Chemical Truth, by *Eirenaeus Philalethes*, 1694 AD

The Glory of the World, Or, Table of Paradise, by *Anonymous*, 1526 AD

The Golden Age Restored, by *Henry Madathanas*, 1622 AD

The Golden Tract Concerning the Stone of the Philosophers, by *An Anonymous German Philosopher*, 16th - 17th Cen. (?)

The Metamorphosis of Metals, by *Eirenaeus Philalethes*, 1694 AD

The Mirror of Alchemy, by *Roger Bacon*, 13th Cen.

The New Atlantis, by *Francis Bacon*, 1627 AD

The New Chemical Light, by *Michael Sendivogius*, 17th Cen.

The New Pearl of Great Price, by *Peter Bonus*, 1338 AD

The Root of the World, by *Roger Bacon*, 13th Cen.

The Secret Book of Artephius, by *Artephius*, 12th Cen. (?)

The Sophic Hydrolith, Or, Water Stone of the Wise, by *Anonymous*, 17th Cen

The Twelve Keys, by *Basilius Valentinus*, 15th Cen.

Three Alchemical Poems, by *Chang Po-tuan*, 11th Cen. (Chinese)

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